

THE ESSENTIALS OF RELIGIOUS EDUCATION

CHARLES WILLIAM HEATHCOTE

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THE ESSENTIALS OF RELIGIOUS EDUCATION

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INSTRUCTOR OF RELIGIOUS EDUCATION

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INTRODUCTION BY

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TO
MY WIFE
BY WHOSE HELP THIS BOOK
HAS BEEN MADE POSSIBLE
IT IS MOST AFFECTIONATELY
DEDICATED

INTRODUCTION

The heart of humanity comes back to the Bible as the tide to the shore. The critics who would kill the Bible to find the spirit defeat themselves; the Truth will survive and prevail. Dr. Heathcote in this book recognizes clearly the spirit of eternal Truth which permeates and sustains the life of the dear old Book.

But the author is not only a scholar and a skillful instructor; he is a direct benefactor. All books having the purpose combined with clear thinking bring the Bible nearer the people and awaken their desire to know its contents.

It has the Master's method of teaching teachers and sending out missionaries. Every such effort has the approval and encouragement of all lovers of humanity, and when it has the character and scholarship shown in this book, it makes all its Christian readers glad.

RUSSELL H. CONWELL.

PREFACE

This text-book is the outgrowth of the lectures given to my students at the Temple University during the last several years. A large number of the students, and others outside of the University, interested in religious education, have frequently requested me to prepare a book on the subject. To meet this request the book has been written.

The volume has been prepared for students in universities, colleges, and theological seminaries, who are interested in the religious pedagogical courses, and is primarily a text-book, since it was desired to place in the hands of students a book dealing particularly with the subject of religious education. It is believed that the book will meet this need and requirement.

I have not been unmindful of the large army of faithful and active Bible School teachers who are anxious by careful reading and study to better prepare themselves for their noble work, and I hope this work will prove helpful to them also.

To the many friends, Christian teachers, and instructors who have helped by their advice I am very grateful.

CHARLES WILLIAM HEATHCOTE.



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CHAPTER I

THE SCOPE OF RELIGIOUS EDUCATION

The Definition — Religion and Education — The Factors — The School — The Home — The Church.

THE DEFINITION

Dr. Coe says the factors involved in the idea of education are these: "An immature being, a goal or destiny for life, and the older human beings who can help the younger to realize this goal or destiny."¹ Dr. Coe also shows that at times, particularly in the past, educators over-emphasized the adult viewpoint, the goal and the child. In other words, so much stress was laid upon adult experiences that these results became the standards of education. Adult views are necessary for educational development, but to lay undue emphasis upon them to the exclusion of other ideas will prevent genuine progressive growth. Naturally the goal sought after under such circumstances was to over-emphasize the destiny of man. This was the view of medieval education. Religious education then, under the control of the church, was fostered along narrow lines of development. Medieval religion as well as education were not "broad enough to include everything that is worthy of being a part of our temporal life." Religion and education alike had as their goal the salvation of souls from eternal punishment.

¹ EDUCATION IN RELIGION AND MORALS, pages 11 and 12.

Guided by these narrow ideals, educators forgot to take into account the child life as one of the chief elements in the development of education. However, modern educators such as Pestalozzi, Froebel, and others brought out the importance of studying the child mind. They recognized the fact that for education to accomplish the most for mankind it must be cognizant of the laws and experiences of childhood as well as of the adult life. Education is a progressive development in which the whole personality is involved.

During the last few years so much has been written about the importance of child study that it has been over-emphasized. It has resulted in a tendency to lose sight of the real purpose of child education. At the present time we note a change coming in the educational world. The study of child life is coming to its proper place and sphere.

In view of this discussion the question arises, what is education? It will be in order to give the opinions of several prominent educators.

“Education is the sum of the reflective efforts by which we aid nature in the development of the physical, intellectual and moral faculties of man, in view of his perfection, his happiness, and his social destination.”—J. G. Compayre: *LECTURES IN PEDAGOGY* (Boston, 1893), pages 1-6.

“If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, It must mean a gradual adjustment to the spiritual possessions of the race.”—Butler: *THE MEANING OF EDUCATION*, page 17.

“The true end of teaching is one with the true

aim of life; and each lesson must be presented with the conscious purpose of making the most out of the life of the one taught.”—Arnold Tompkins: *THE PHILOSOPHY OF TEACHING*, page 71.

“Education, in short, cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behavior.”—William James: *TALKS TO TEACHERS*, page 29.

These definitions which we have quoted give the viewpoint of educators in general. Present day educational principles are the outgrowth of the development of the progress of the world in the past. Present and past achievements for the truth lay the foundations for the future. History shows that educational progress has advanced along two great lines,—the psychological and sociological. The basis is the psychological side. The child mind and not the adult forms the basis of educational principles. The Master Teacher showed this significant fact when he said, “Suffer the little children to come unto me.” As has already been mentioned, it remained for modern educators and religionists to readjust the psychology of education to the ideal of the Master. The child has his distinctive tendencies, experiences, etc., which must be studied and understood and educated, if later, as a man, he is to do his part in perpetuating the ideals of Christian civilization.

The sociological side of education is an offshoot of the psychological. The social side of the child nature is an inheritance of the tendencies of the past, both primitive and civilized. The sociological part of education is a work for the present and the future. The instinctive tendencies of the child life are to be

trained and developed so that they may be adapted to the best physical environment and civilizing elements. On this point Butler says, "Natural forces play no small part in adapting human beings to both elements (physical and civilized) of environment, but the process of education is especially potent as regards adaptation to the second element, civilization. Civilization — man's spiritual environment, all his surroundings which are not directly physical — this it is which has to be conquered, in its elements at least before one can attain a true education."¹

The two great historic elements, education and the Christian religion, have fostered, developed, and given to us our present-day civilization. Dr. Butler has well said that the child born into the present-day civilization comes into a fivefold inheritance bequeathed to him by the past, and for him to be truly educated he must have a knowledge of each one of these elements, "as well as insight into them all and sympathy with them all."

The summary of his classification is as follows:²

(1) *The Scientific Inheritance.* By this man is entitled to know and understand nature by utilizing all the resources of modern scientific method. He is entitled to know about the world from the viewpoint of the earlier people and what it is to-day. It is the basis of a liberal education.

(2) *The Literary Inheritance.* The great literary treasurers and storehouses of culture of the past are to be mastered through the study of languages. Literature shows the progressive development of the

¹ Butler: PRINCIPLES OF RELIGIOUS EDUCATION, page 5.

² Butler: THE MEANING OF EDUCATION, pages 17-34.

peoples of the world which can only be understood and interpreted by the study of language. Though important as is the study of this great literary inheritance, yet it narrows education to say this study alone is sufficient. It is to go hand in hand with the scientific inheritance in the early life of the child during the period of plasticity or education.

(3) *The Æsthetic Inheritance.* The æsthetic spirit engenders the feeling for the beautiful and the sublime; history shows it occupied a prominent place in the early history of the human race. It was developed and fostered by the Greeks. Later, narrow religious ideals sought to suppress all feelings for the beautiful. But it was impossible. Ideals of art and beauty were given expression in the construction of Gothic cathedrals and the pictures of the painters of the Renaissance. The importance of æsthetic training is recognized to-day as one of the factors in giving the child a true education and perpetuating the ideals of civilization.

(4) *The Institutional Inheritance.* The history of the world shows three types of political ideals. One shows the individual to be of no importance, but only the great mass of the people are to be considered; that is, individuality must be pressed down for the advantage of the whole. Then there is the type which is shown in extreme individualism, which will not take into consideration the welfare of society as a whole but seeks to make the individual sufficient unto himself. The true type is neither extreme. It gives individual worth, place and consideration but makes it subservient, and responsible to law, the welfare of society, and existing institutions. This is the

type which our children are to follow if our civilization of the future is to grow and develop.

(5) *The Religious Inheritance.* Religion in some form or another is common alike to both primitive and civilized people. History of the past testifies to this fact as well as at the present time. The religious inheritance of the race is a rich one. This is true particularly of Christianity in the ideals it has contributed to the advancement of civilization and culture. Religion has always played a prominent part in education though sometimes its spirit was narrow, illiteral, and uninformed. Events of comparatively recent times have resulted in the separation of religion from education. The growth of the public school system in the United States has witnessed the divorcement of all religious instruction from the schools. The result is that our present plan of educational development is not meeting adequately the needs of the child.

Since the importance of religious education is generally recognized, it is fitting that we should define it. *The ideal of religious education is the development of the highest form of individual character which is to be interpreted in terms of unselfish service for God and mankind.*

When the Master gave the command, "Go ye forth and teach" (Matt. 28: 19-20), he laid stress upon a great educational truth. His own life and mission exemplified this educational ideal. He impressed this message upon his disciples and finally upon his followers to teach. What was the basis of his teaching?—Unselfish service for God and fellow-man. This is the central truth of Christianity. It is based

upon the highest form of character moulded in spirit and in truth after the life of the perfect Teacher. "Character," says J. S. Mill, "is a completely fashioned will." James defines it as a "bundle of habits." The definition as stated by James sets forth the idea we have in mind which we have set forth in our definition of religious education; namely, the habit of service which comes through training every tendency of the individual personality which shall find expression in unselfish service for God and man. "No matter how full a reservoir of *maxims* we may possess, no matter how good one's *sentiments* may be, if we have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better."¹ The keynote of religious education is to develop the highest form of individual character which will seek active expression in the form of unselfish service.

RELIGION AND EDUCATION

In theory, religion and education may be separated from each other, but in reality such a thought is impossible. The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope, aim, and goal. True education seeks to develop the whole personality. This is the ideal which education must ever have before it and to which it must tenaciously hold. The religious ideal is also concerned in the whole personality. Every volitional, emotional, and

¹ James: *PSYCHOLOGY*, Vol. I, page 125.

intellectual tendency is touched, developed, and brought to the highest possible form.

No child who has lacked a careful and thorough training in education and religion can be expected upon reaching maturity to do his full duty to God, his fellow-man and to himself. Dr. King has aptly written: "The highest conceivable culture, therefore, would be the culture that should enable a man to enter with appreciation and conviction into the deepest and most significant personal life of history; and the world is coming to see with greater clearness every day that that life is the life of Jesus Christ."¹

THE FACTORS

There are three important educational factors which help us give the child that true instruction for him to do his full duty in life; i.e. (1) the school, (2) the home, (3) the church.

THE SCHOOL

According to the interpretation of our constitution, religion cannot be taught in our public schools. In the United States, church and state are separate and independent of each other, yet a reciprocal relation exists between them.

We have already written about the supreme importance and sphere of religion in order to make up an all round and efficient education. There is but one conclusion to reach with respect to our public schools, which leads us to say that its educational work, therefore, is inadequately incomplete.

We recognize the importance of reading the Bible

¹ PERSONAL AND IDEAL ELEMENTS IN EDUCATION, page 78.

in the schools, but we cannot call this exercise a religious instruction, nor would we want it designated by such a term. When this reading is done with discrimination and without comment on the choice and splendid portions of Scripture which should always be read, we believe great good can be accomplished in many ways. This reading may not be instructive in the analytic sense, but the mind of pupils is impressed with the beauty and simplicity of God's word, and we sincerely believe a thirst will be awakened in the heart of the child for a greater knowledge of the Word.

There are many educators and religionists who advocate the study of religion in the public schools. They make a contradistinction between religious teaching and denominationalism. They advocate that religious instruction based on broad general terms of religious concepts free from doctrinal, creedal, and denominational interpretations, could be put into the school curriculum. We realize there is much force and consideration given to their arguments, but we cannot see the feasibility of the plan. We believe in the broad interpretation of religion for it to be thoroughly adaptable to all classes and conditions of humanity. When we speak of religion, we are, of course, referring to the broad principles of Christianity upon which the advocates of this theory agree, as it is the only religion which can give a positive civilization to the world. We do not believe that the introduction of religious instruction, even on the basis of the broadest interpretation of Christian teachings, would work out in practice. It is very evident that such a plan would not be an acceptable

one to the Hebrew, Catholic, and a majority of the Protestant and many other forms of religious life which are represented in our public schools. All these conditions must be borne in mind in advocating this theory. At the same time it is well-nigh impossible to interpret religion on the broadest basis, to eliminate every iota of denominational and doctrinal viewpoint. The public school is not a religious nor an anti-religious school, but it is a secular institution and we want to see it remain as such. We want to see it give the best instruction possible so that our children may become well educated along scientific, literary, æsthetic, and institutional lines.

We recognize that there is considerable weight in the proposition which is set forth in citing the German Schools as an example where an excellent and practical course of religious instruction is obtained. We have every reason to expect this condition of affairs there. The German people are the inheritors of the great Lutheran movement, and Luther was a staunch champion and advocate of religious education in the schools. Such splendid opportunities are afforded in Germany for the advancement of religious instruction that we have every reason to expect such instruction to be given as shall be the best. Since the Lutheran faith is the state church of Germany, these measures of religious instruction have the support of the government. In the United States such conditions do not obtain. Nor would we want them to exist. We realize the supreme necessity of having the church and the dependence of the government upon the church, but we would not want some particular denomination to be

the state church. American ideals and conceptions of religion and civil liberty and democracy show that these principles are foreign to our viewpoint.

We agree with many educators that the Bible should be placed in our public schools to be studied as *literature*, *history*, and *morals*. But let it be stated here that the study of the Bible thus is not religious instruction, and the Bible to be studied along the three lines suggested must be confined to the basic fundamentals of these subjects. We think the Bible from this viewpoint should find a place in our schools. It is the general verdict of all peoples who know about the Bible that it is the repository of the world's sublimest literature! If the study of the Koran, Hindu writings, Milton, "Lamb's Tales," etc., may find a place in our school curriculum if the teacher so desires, why should the historical study of Joshua, a literary study of the Psalms, or a study of the moral precepts of the Pauline epistles be forbidden? We cannot see any sane reason for their omission.

Dr. Seeley in his charmingly written book says, "I believe that our teachers should have larger rights of way to emphasize the importance of these virtues (i.e. honesty, sobriety, etc.), so that with the culture and furnishing of the intellect, there shall come the development of the individual along moral lines — or religious lines, if you please — and yet not in a sectarian way. Our teachers and superintendents, as a rule, are Christian men and women, and there go out indirectly in their lives influences in this direction." ¹

However, we cannot agree with Dr. Seeley in ad-

¹ Seeley: FOUNDATION OF EDUCATION, page 248.

vocating the study of the Bible as a religious book, for the reason previously stated, and also for any of the following examples. The Hebrew father would have every right to object, according to his religious beliefs and traditions, to the principles of the Christian religion being taught to his child. The Bible is broad and big enough in its wonderful work to teach the highest form of morals without touching upon its religious precepts. Again we say religion cannot be consistently taught in our public schools. However, the two great factors which are to teach our children religious truths are the home and the church.

THE HOME

The home is the first and always should remain the most important factor in a child's education. This training should extend from the early years of childhood to manhood. The ancient Hebrews recognized the supreme importance of home instruction, and they earnestly tried to bring up their children in the fear and admonition of the Lord. When this ideal was earnestly adhered to, peace, joy, and prosperity crowned the people of Israel. In this respect the ancient Hebrew people will always be an example for the present and future generations.

The home is the basic unit of society. It is such an important institution that great emphasis needs to be laid upon the instruction of Biblical truths therein. Alas! in too many of our homes the Bible is a closed book and religious instruction is never given at all. No parent can expect the school and the church to give all the education the child needs. Too many parents seek to shift all of the training

of their children upon the church and the school. This is impossible. These two important educational factors can never give to a child the training which is expected to come from the hearth-stone. Time and their specialized organization make it impossible.

There should always be the closest cooperation between the home and the school and the church. The parents should take a hearty interest in the daily school tasks of their children, and whatever home work may be required by the school authorities, they should see that their children perform faithfully and well. By this close cooperation the efficiency of the public schools would be increased.

The home should also cooperate more earnestly with the church and give it better support and see that the children attend the sessions of the Sunday School regularly and faithfully. Too many parents think it is the duty of the pastor and Bible School teacher alone to see that their children attend church worship and the sessions of the Bible School. They frequently meet with the experience of a Bible School teacher who once visited a home to see that one of the daughters attended her Bible School class more regularly. The mother said that it was the duty of the teacher to see that the daughter attended regularly. We agree that it is the duty of pastors and teachers to see that the children come regularly, but it is not their whole nor first duty, for this rests upon the home.

The home, therefore, remains the first important factor in the religious education of the child life.

THE CHURCH

The importance of the church to a community is well recognized. No community could exist without it. The church, particularly through the Bible School, is the second important factor for religious education. A great responsibility rests upon the Bible School, and it is a much needed part of our educational work to-day. For it to do the work of religious education which is in a large measure incumbent upon it, it must be efficiently organized and utilize the best methods for it to attain the purpose of its organization.

The Bible School must work in the closest cooperation with the public school because upon it devolves for the most part the task of teaching the child the religious principles which the public school does not.

The Bible School needs to be thoroughly and systematically organized. Its curriculum needs to be placed on a scientific and analytic basis if efficient instruction is to be given. Its teachings must be adaptable to child life, with a knowledge of the capacities and needs of the child. The school, it must be remembered, is not only to teach religion as such, *per se*, but its curriculum should correlate as closely as possible with the public school teaching. In other words, Biblical history, geography, biography, literature, art, and precepts should be carefully taught, as in the public schools. There needs to be careful and systematic grading of the classes so that the teaching of these studies may be adaptable to the capacities of the children.

The teachers need to be trained and thoroughly

prepared to carry on their work. Bible School teaching, like public school teaching, requires training to be thoroughly done.

In order that the work of the Bible School may be advanced, there needs to be the closest cooperation between the home and the school. It is necessary if the school is to be efficient in teaching the children of the household. The spirit of cooperation between the two must be very close in order to secure regular attendance upon the Bible School. This is one of the difficult problems which we face at present. Attendance upon the public school is compulsory; not so with the Bible School. The attendance there is often irregular on the part of a large number of children, and under present conditions an exceedingly large number of children are not receiving religious instruction. However, we believe this problem can be reduced to a minimum or overcome entirely by close cooperation of Bible School and home. Perhaps on this point a suggestion would be in order which we believe could be worked out along practical lines if the Bible School would employ a trained and paid secretary for this work, or if a number of churches in the city or town would group together to meet the expense. It should be the duty of this secretary to come into contact with each home and get the children to go to the school of their denomination. Appeal to the responsibility of parents is the only way the children can ever be brought into the Sunday School.

We believe, too, that the study period for the Bible School lesson should cover a period of at least one hour instead of half an hour. The lesson period may

be made so interesting and inspiring by a trained teacher that there would be no difficulty experienced on this point. We believe it would be feasible for each child to do a little home work in various exercises, which could be reported to the teacher the following Sunday. This work could be of such a nature as not to interfere with the public school work. In any event we see the need and importance of religious education, and that the work of carrying it on devolves upon the Bible School. This great institution we want to make more efficient in every way possible.

CHAPTER II

HISTORY OF RELIGIOUS EDUCATION: THE EARLY PERIOD

Egypt — China — Babylonia and Assyria — The Jews: the ideal of Jewish education; Ezra and his work; schools of the later period; female education — The Hindus: their literature — Buddhism; educational principles — The Medo-Persians: religious ideals; educational conceptions — The Hellenic People: art, music and poetry; the schools; religious education — The Romans: religion and education — The Catechetical Schools; classes and instruction.

In a text-book of this nature it is impossible to give a complete and detailed account of educational development from the historical viewpoint. In our historical treatment we have followed particularly the religious side of education, and our account, though general, is set forth in sufficient detail to bring out the phases we deem important to emphasize.

Down through the centuries, nations, people, and various leaders have contributed something to the progressive development of education. We have picked out particular nations in the past who have made definite contributions to religious education. In the later history we point out the contributions likewise resulting from nations, institutions, and

leaders. Our treatment is consecutive and progressive. One of the striking points of history is the close relationship of religion and education. Our historical studies are the following:

EGYPT

The early history of Egypt is largely a matter of tradition. The beginning of its history has been pushed back as early as 5000 B. C. The various little kingdoms were united with one state about 3400 B. C. From this date down to the Roman Conquest, 30 B. C., her influence in the religious and intellectual world was manifested.

Her earliest gods were the Nile and the Sun-god (Re). They were universally worshipped. The worship of a multitude of local deities also obtained. An air of mystery has always pervaded her religious life.

For our most complete knowledge of the religious life we are indebted to the oldest piece of sacred Egyptian literature, called the "Pyramid Texts."

One of the peculiarities of the religion is the concrete form of expression. The Egyptian borrowed his terminology from the material world, and his mind did not possess the faculty of developing abstract terminology.

The Egyptians made great progress in architecture. Their temples were magnificent pieces of structure, but their paintings and sculpture were too stiff and formal. They made some advances in science. They had a knowledge of medicine, astronomy, mathematics, and engineering.

Even at an early date, they had an extensive liter-

ature. They had books of poetry, morals, religion, oratory, travel, etc. Their chief sacred literature consisted of the "Pyramid Texts," "Coffin Texts," and "Book of the Dead." They were votaries of music, but it was of the most primitive nature.

There was a close affiliation of church and state in Egypt. The priestly class wielded tremendous power and influence. The temple was not only the place of worship and sacrifice, but also became the school and university. The three most prominent temple universities were at Memphis, Heliopolis, and Thebes. At these schools, the priests were educated and trained in the traditional religious ceremonies, mathematics, ethics, astronomy, and astrology. The children of nobility and royalty were also educated here.

One of the most important professions was that of the scribe. He was instructed at one of the chief temple colleges in law, ethics, and accounts. The scribe had as one of his chief duties the making of copies of the sacred rituals and manuscripts.

At its best the religious educational systems of Egypt did not raise the cultural life of the people to a high standard. In reality the moral practices were at low ebb. The acme of religious teaching centered in the universal belief of immortality. "His religion was not a reasoned or philosophic religion even in its highest forms. It was the fruit of a dreamy meditation on the broad aspects of life and death rather than of speculative analysis. In ethics, too, his morality was preceptive and dogmatic — not a subject of philosophic investigation."¹

¹ Laurie: PRE-CHRISTIAN EDUCATION, page 40.

The belief in life after death was universal. They believed that everyone born into the world was given by the gods the "Ka," which was a kind of guardian spirit which was somewhat beneficial to the individual during his earth life. But the chief value of the "Ka" was after death. He was a kind of superior genius intended to guide the fortunes of the individual in the hereafter, for it was in the world of the hereafter that he chiefly, if not exclusively, had his abode, and there he awaited the coming of his earthly companion. In the oldest inscriptions the death of a man may be stated by saying that "he goes to his 'Ka'"; when Osiris dies, he "goes to his 'Ka.'"¹

The viewpoint of life beyond the tomb was dreary and gloomy. Even at the flood-tide of religious thought, when the hope of eternal bliss was injected, the idea of a gloomy existence obtained.

CHINA

The Chinese claim that their history extends to the remotest antiquity. Scholars generally accept the date 2500 B. C. as a reliable point in the study of the nation's history. With the exception of the last fifteen years, China has made little progress in civil and educational affairs for more than 2,000 years. They have been guided by tradition and have refused to get out of the rut.

The sacred books reflect the various phases of Chinese life. Confucius, who was born about 551 B. C., edited and annotated the sacred books. His chief work was the "Doctrine of the Mean." The

¹ Breasted: RELIGION AND THOUGHT IN ANCIENT EGYPT, page 52.

opening sentence is, "What heaven has conferred is called the nature; an accordance with this nature is called the path of duty; the regulation of this path is called instruction."¹

Confucius recognized the existence of a Supreme Being whom he called, "Supreme Ruler of Heaven." He was vitally interested in the moral order and social well-being of his people. Confucius is the ideal man of China.

The family is the base of Chinese education as well as the state. The state is a family in a more complete form. The father's power in the family life is absolute; the wife in reality is a slave to her husband.

The educational system has built up an intellectual aristocracy, but it has failed to reach the great mass of people. The opportunity is present, but the great majority of Chinese people have neither time nor money to lay hold of it. In brief, the general educational method is the *memoriter* one. Religious education *per se* is lacking in China.

In a nation where so much stress has been laid on propriety of conduct, morality, and other virtues, one would expect to find high standards, whereas the reverse is the result. In the Chinese educational scheme, training and discipline have been supplanted by instruction which makes a high moral state impossible. Their educational system fails to inspire the initiative in the individual. He is hampered by custom, rules, ceremonies, and tradition. He is restricted from developing a free personality. This lack of moral freedom is the cause of their inactivity and lack of progress.

¹ Legge: RELIGIONS OF CHINA, page 139.

BABYLONIA AND ASSYRIA

The Babylonian civilization which followed the Sumir-Accadian in the Mesopotamian plains, was in reality an outgrowth of the earlier culture. The city of Babylon under the leadership of King Hammurabi about 2000 B. C. became the center of royalty, power, and influence.

They inherited the magical incantations, belief in demons, animistic and fetichistic worship as religious rites from the previous civilization. The chief Babylonian god was Marduk. There are traces in the sacred literature of a great rise in religious conceptions which contain no traces of animism or magic. But to have these ideals crystalized into larger and purer religious life was not to be the happy lot of Babylonia. They believed in life after death, but the outlook beyond the grave was sad and gloomy.

About 1000 B. C. the Assyrians conquered Babylon, and in time Babylonia came entirely under Assyrian denomination. The Assyrians were a warlike people. Their capital was the city of Nineveh. Ashur became their chief deity, and as the country advanced in power and influence, so their god became greater in dignity.

Judging from the large number of clay tablets which have been excavated, both countries enjoyed an extensive literature. It seems that each city had its library of clay bricks. One of the largest libraries belonging to Ashurbanapal, was at Nineveh (668-626 B. C.) It contained thousands upon thousands of clay tablets.

The relation of religion to culture, particularly in Babylonia, was very close. The Babylonian literature is illustrative of the fact, as it is almost entirely of a religious nature.

The religious education, in reality the intellectual life of both countries, was centered in the priesthood. They wielded tremendous power in religion and state affairs. With each temple was connected a school which was presided over and taught by the priestly class. All learning was of a religious nature.

“It is to the temple schools that we owe the intellectual activity of Babylonia and Assyria. The incentive to gather collections of omens, of incantations, and of medical compilations came from the schools. Though the motive was purely practical — viz, to furnish handbooks for the priests and to train young candidates for the priesthood — nevertheless the incentive was intellectual both in character and scope, and necessarily resulted in raising the standard of the priesthood and in stimulating the literary spirit. The popular myths and legends were given a literary form, and preserved in the archives of the temple schools. An interest in fables was aroused, and the wisdom of the past preserved for future generations.”¹

THE JEWS

The Jews trace their history back to the call of Abram by the Lord from Ur of the Chaldees, who emigrated to Canaan about 2000 B. C. However,

¹ Jastrow: RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA, page 279.

their history as a people dates from about 1490 B. C. when they emigrated from Egypt under the leadership of Moses.

Moses was a remarkable man in every respect. He stands out in primitive history as its greatest leader. He was leader and schoolmaster for his people. He presented to them the conception of God as a Being who was infinite, pure, ethical, without limitation, who was ready to bless, and who also required from them obedience and service and worship.

Moses impressed upon his people the necessity of remembering the law and ceremonies and of seeing that they were fulfilled to the letter. He emphasized the importance of parents instructing their children at a tender age in the mysteries and elements of their holy religion. In Deuteronomy 6:6-7 we read, "And these words, which I command thee this day, shall be upon thy hearts, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Cf. Deut. 4:9; 6:6-9; 6:20-25; 31:10-13; 32:46.)

According to Micah 3:11, the priests were among the earliest religious teachers of the people.

Then in Joshua 8:30-35 we read where the people were gathered together in front of Mount Gerizim and Mount Ebal where he had erected altars and where he read the word of the law to them. "There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women and the little ones, and the sojourners that were among them."

THE IDEAL OF JEWISH EDUCATION

“The sages of the Talmud did not merely regard the intellectual accomplishments which are derived from education, but they also, nay chiefly, looked upon the moral advantages and well-regulated disposition which it should produce. Their efforts in this respect were directed not only to impart knowledge to the young, but also to imbue them with love and reverence for God, as well as to develop in them a good disposition and sound moral principles. Honest thoughts and honest deeds should be the result of a study of knowledge and wisdom.”¹

THE SCHOOLS OF THE PROPHETS

The teachers were called fathers and the students were known as “sons of the prophets.” These schools were not to prepare candidates for the prophetic order, as the call of a prophet to service was based upon another idea. These schools were more in the nature of conferences or institutes for the purpose of mutual fellowship and edification. Probably music and chanting were also discussed.

The greatest teachers of these schools were Samuel, Elijah, and Elisha. They met at Ramah, Bethel, Jericho, Gilgal, and Jordan. Through the mutual association of the prophets and students, many of the future leaders, reformers, and poets were trained.

EZRA AND HIS WORK

With the return of the Hebrews from their exile a new era began in their religious education. Ezra,

¹ Spiers: SCHOOL SYSTEM OF THE TALMUD, pages 41 and 42.

the scribe, learned in the law, became their great religious leader. To promote religious instruction in a systematic way, it seems that the calling of the congregation together as referred to in Nehemiah 8 marks the incipency of the movement. The book of the law became the text book of the people, and they were taught by priests properly accredited for the work. "The Bible became the spelling-book, the community a school, religion an affair of teaching and learning. Piety and education were inseparable; whoever could not read was no true Jew. We may say that in this way were created the beginning of popular education. In what way this took place is, it is true, wrapped in mystery; in the synagogue men did not learn to write and read, and the scribes were not elementary teachers. But the ideal of education for religion's sake was set up, and awoke emulation even though the goal was not reached all at once."¹

It was during this period that the synagogue seems to have been established. Many regard Ezra as the founder of it. However, it marks a distinctive period in the religious educational history of the Hebrew people when systematic religious instruction was to be given to them.

In time, wherever a synagogue was found, there a school was connected with it. The curriculum consisted in the study of the Scriptures, the Hebrew language, writing, and reading. Various subjects were discussed and a system of catechetics obtained.

A brief description of the synagogue school is quoted as follows from Schaff-Herzog: "The school room is the interior of a squalid building rudely con-

¹ Hastings: BIBLE DICTIONARY, Vol. I, page 647.

structed of stone, with a domed roof and white-washed walls, a wooden desk or cupboard on one side, and an inscription in Hebrew over the door. From the building, as we approach, comes the hum of many children's voices repeating the verses of the sacred Torah in unthinking and perfunctory monotone. The aged teacher sits silent in the midst. As we look in, we see his huge turban, his gray beard, and solemn features, appearing over the ruddy face of the dark-eyed boys who sit on the floor around him. . . . The scholars are the children of the richer members of the village community,— of the Bethamen, or 'men of leisure,' who form the representative congregation at every synagogue service, or of the 'standing men,' who go up yearly with the village priest for a week in Jerusalem to fulfill similar functions in the temple ritual."

The period from the Return to about 75 B. C. was also noted particularly for the rise of a professional class of teachers known as the Sopherim or scribes. They became interested in the law and literature of the past, devoting their time to its study and elucidation. They also advanced the educational work which Ezra had started. The Book of Proverbs was the religious pedagogical handbook of this period.

SCHOOLS OF THE LATER PERIOD

About one hundred years before the fall of Jerusalem it is evident that elementary schools existed. In 64 A. D., when Joshua ben-Gamala (Gamaliel) was High Priest, he ordained that attendance at the elementary schools should be compulsory.

Among the Jews it was the custom, rigidly carried

out, to instruct their boys at a very early age in the mysteries of their religion. The Talmud says, "As soon as the child begins to speak, the father should teach him to say in Hebrew, 'The Law which Moses commanded us is the heritage of the congregation of Jacob,' and also the first verse of the Shemang: 'Hear, O Israel, the Eternal our God is one God.'"

It was necessary for the boy to be six years of age before he could be enrolled as a pupil in the schools. During his first four years of school life his only textbook was the Bible. He was taught the Mishna from his tenth to fifteenth year. After his fifteenth year he was instructed in the Gemorah.

The Jewish pedagogical system required the teacher to be brief in his teaching. Rambling explanations were to be avoided. The instruction was largely memory work, as he sought to impress the truths upon the mind through concise teaching and also to strengthen the memory.

The teachers who taught the respective branches of study were especially trained for their work. The schools were organized so that each teacher should instruct only twenty-five pupils.

The time set aside for school instruction was zealously guarded and no encroachments upon it were permitted. The school sessions were held early in the morning and late in the evening. Sabbaths and festival days were the only school holidays permissible.

The discipline generally followed was the rules required by the Talmud: (1) The pupil must attend the school regularly. (2) During lessons no pupil is allowed to leave his seat for any purpose without permission of the master. (3) No pupil must ask

questions which have no reference to the subject taught. (4) Two pupils must not ask a question at the same time. (5) No pupil shall ask any question at the moment when the master enters the school. (6) Pupils must prepare and learn thoroughly the lessons and exercises given them for each day.¹

A friendly and affectionate relationship was sought between teacher and pupil. However, the pupil was to remember that a high degree of reverence was due his instructor. Corporal punishment was forbidden except under extraordinary circumstances. The highest degree of efficiency in study and instruction was sought by appealing to the honor of the pupils.

FEMALE EDUCATION

The education of the girls of the family was not neglected. Their education was entirely along domestic lines. The mother was regarded as the best teacher for her daughters, who were under her tutorage from birth until marriage. They were taught "to fear God and his commandments," writing, reading, and particularly domestic duties. In the training of her daughter the Jewish mother carefully inculcated the ideals of motherhood as a holy and precious heritage.

In Proverbs 31 there appears a beautiful description of a worthy woman which was held up as an ideal to be aspired to by every Jewish girl.

"Strength and dignity are her clothing:
And she laugheth at the time to come,
She openeth her mouth with wisdom:

¹ Spiers: SCHOOL SYSTEM OF THE TALMUD, page 51.

And the law of kindness is in her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed:
Her husband also, and he praiseth her saying:
Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain:
But a woman that feareth Jehovah, she shall be
praised."

(Proverbs 31:25-31.)

THE HINDUS

The common characteristic of the Egyptian and Semitic and Chinese religions, in so far as they touched the people, was their externalism. But the popular religion of all these races was an external system; and, in the case of all save the Israelites, it was a superstition. The spirituality of religion was lost in ceremonial, and the practical ethics which the religion might have yielded were choked by external observances.¹

When we pass from the Egyptian and Semitic territories to the home of the Aryan races, we feel like travellers ascending from monotonous and oppressive plains to a cool and invigorating table-land.¹ Our studies of the Aryan or Indo-European races will include the Hindus, Medo-Persians, Greeks, and Romans.

The Hindu Aryans first emigrated into the Indus district from Central Asia probably between 2000

¹ Laurie: PRE-CHRISTIAN EDUCATION, pages 165 and 166.

and 1500 B. C. In time they conquered and spread themselves over the whole of Central India.

THEIR LITERATURE

To understand the religious, social, and intellectual tendencies of the Hindus, we must go to the repository of their ideals — the Sanskrit literature. The sacred portion of this ancient literature may be divided into two parts: (1) *Sruti*, the portion which is based entirely upon direct revelation; (2) *Smriti*, the part which was handed down by tradition and which was thought to have been revealed to human writers.

It is not within the compass of our book to describe the Sanskrit literature in detail, but it is our purpose to discuss the parts which are essential to a knowledge of the religious and educational tendencies of the Hindus. Our discussion will be based upon the divisions adopted by Professor Williams in his scholarly volume “Hinduism,” under four departments; viz,—

(1) The three portions of the Veda,— *Mantra*, *Brahmana*, and *Upanishad*.

(2) The *Darsanas*, or systems of philosophy.

(3) The *Dharmastras*.

(4) The *Bhakti sastras*.

The principal works under these four heads are the best exponents of the different periods of development through which the Hindu religious mind has passed and which, together, make up Hinduism.¹

The Vedic hymns were probably composed by various poets between the years 1500 and 1000 B. C.

¹ Prof. Williams: *HINDUISM*, page 16.

The first division of the Veda, called the Mantra portion, contains the hymns, prayers, and invocations which were used in the worship of deities. The winds, fire, sun, and water were deified and worshipped.

The second division is called the Brahmana; this elaborates upon the conception of sacrifice and contains precepts concerning the ritual. The Brahmana were directories to be used by the priests, Brahmins, in the proper usage of the Mantras in conducting worship and at sacrifice.

The Upanishad, or third division, contains the mystical doctrines which were appended to the Brahmana about 600 B. C. The doctrine of pantheism can be traced to the earliest Upanishads. Out of the Upanishads grew the six Darsanas or schools of philosophy, sometimes called the Six Instruments of True Teaching, or Six Demonstrations of Truth. The six schools as mentioned and arranged by Professor Williams are as follows:

- (1) The Nyaya, founded by Gotama.
- (2) The Vaisheshika, founded by Kauada.
- (3) The Saukhya, founded by Kapila.
- (4) The Yoga, founded by Patanjali.
- (5) The Mimamsa, founded by Jaimini.
- (6) The Vedanta, founded by Badarayana or Vyasa.

These schools developed distinctive types of philosophy which contributed in large measure to the intellectual and religious life of the Hindus.

The chief purpose of the Brahmanistic philosophy was "to teach men to abstain from action of every kind, good or bad; as much from liking as from dis-

liking, as much from loving as from hating, and even from indifference. Actions are the fetters of the embodied soul, which when it has shaken, it will lose all sense of individual personality and return to the condition of simple soul. This constitutes Brama or true knowledge; this is the *summum bonum* of Brahmanism; this is the only real bliss — the loss of repeated separate existences by complete absorption (sayiyya) into the only really existing Being, who is wholly unfettered by action, and without qualities of any kind (nirguna) and called Soccidananda, because he is pure life (with nothing, however, to live for), pure thought (with nothing to think about), pure joy (with nothing to rejoice about).”¹

The code of Manu, a compilation of legalistic, religious, ethical, and philosophical precepts, comes next in importance in ancient Hindu literature. The author or authors of the code are unknown. The earliest version may be assigned to the fifth century B. C., and then from time to time various parts seem to have been added by the Brahmans who claimed the mythical philosopher Manu to be the author.

The code determines the social status. By divine appointment there are four classes of society and each caste is separated from the other by insurmountable regulations and barriers. In the scale of social precedence the Brahmans took first rank, and the other castes came in the following order: (1) soldiers, (2) agriculturists, (3) servants.

Manu's code also set forth the doctrine of the transmigration of the soul. As a result of good or bad deeds, words, and thoughts, a man's soul passed

¹ Prof. Williams; HINDUISM, page 52,

through the highest, middle, or lowest stages of existence.

According to Manu, women were considered essentially inferior to man and they were in every respect his subordinates.

BUDDHISM

About 500 B. C. Buddhism arose in opposition to the caste system and tyranny of Brahmanism. The chief reforms which Buddhism introduced may be enumerated as follows:

(1) Equality of all men.

(2) Sacrifices of atonement are of no avail as each individual will suffer in this life or the future life the consequences of his own deeds.

(3) Futility of prayers.

(4) The goal of life is Nirvana; that is, annihilation or extinction of the soul.

In reality Buddhism cannot be termed a religion; it is rather a system setting forth teachings in patience, morals, charity, etc. According to Hopkins, Buddha believed neither in God nor soul.¹ However, Hindu religious ideals in their essence were not based on externalism; when the devotees of ceremonialism sought to give it precedence, then the reforms of Buddhism resulted.

“The ethical virtues of a race whose deepest convictions were pantheistic and whose highest hope was personal absorption in the Universal, were, as we might expect, temperance, peaceableness, patience, docility, gentleness, and resignation. These virtues

¹ Hopkins: INDIA OLD AND NEW, page 138.

are naturally accompanied by politeness, respect for parents and elders, and obedience to the civil and ecclesiastical powers. But duty in our commanding sense of the word, and the virtues following from a strong personality that controls circumstances and shapes the life of each man, were not to be expected.”¹

EDUCATIONAL PRINCIPLES

In pointing out the purpose of Hindu education, Wuttke, in contrasting it with the Chinese, well says: “The Chinese educate for practical life, the Indians for the ideal; those for earth, these for heaven; those educate their sons for entering the world, these for going out of it. Those educate for citizenship, these for the priesthood; those for industrial activity, these for knowledge.”

Among the earliest schools that we have any record of were schools of priests organized for the purpose of preventing of falling into disuse certain ancient sacred words, the repetition of which seemed to procure the favor of the gods. These schools developed elaborate commentaries which served as text-books for the students. According to Rhys-Davids, “The training in these schools was a curious kind. History in one sense, and science too, were of course entirely unrepresented. The chief weight was placed on memory, and the ingenuity of commentators was much exercised in reconciling the diverse statements of the ancient texts which could not err, and in finding mystic reasons to explain all the various details of the sacrifice.”²

¹ Laurie: PRE-CHRISTIAN EDUCATION, page 176.

² Rhys-Davids: BUDDHISM, page 19.

There were special schools conducted by the Brahmans called Parishads where special instruction was given in the Vedas. The schools of philosophy we have already referred to. The young Brahman studied the sacred writings, which he was required to learn by heart. In educational and practical affairs the Hindu relied largely upon his memory. The educational opportunities were open to all castes, and the lower castes were expected to attend the schools. On the whole the castes below the Brahmans were fairly educated.

THE MEDO-PERSIANS

“The first great wave of Aryan emigration which had resulted in the establishment of the European nations, had been followed by another wave which first carried the Hindus into the Punjab, and then the Iranian populations into the vast districts of Bactria and Ariana. Mountains and deserts checked for a time their further progress, but at length a number of tribes each under its own chiefs, crept along the southern shores of the Caspian to the northern coast of the Persian Gulf, and these tribes were known in later history as the Aryan Medes and Persians.”¹

The earliest history of Persia rests in obscurity. The founding of the Persian Empire by Cyrus dates from 558 B. C. By active and strategic methods Cyrus extended the boundaries of his empire and secured the fealty of many tribes and provinces. In 539 B. C. the Persian monarch waged a successful campaign against his formidable rival Babylon, which he succeeded in crushing. This great victory added

¹ RAWLINSON: ANCIENT MONARCHIES, Vol. III, page 300.

about 250,000 square miles to his empire. The overthrow of Babylon also marked the downfall of the old Semitic civilization and an ancient religious system. Zoroastrianism, a purer and nobler system, the Persian state religion, took its place.

At his death, Cyrus left his vast dominion to his two sons Cambyses and Smerdis. Cambyses was jealous of his brother, and he had him secretly put to death. Later, about 525 B. C. he entered upon the conquest of Egypt, which he partially subdued. As Cambyses was returning to Persia from his Egyptian campaign, a messenger brought him the news that a revolution was in progress among the Persians. Realizing the failure and his inability to suppress the rebellion at home, he committed suicide.

The Magian priests who bitterly opposed Zoroastrianism as the national religion, took advantage of Cambyses' absence and fomented open rebellion. After the death of Cambyses became known, they seized the reins of government, destroyed the Zoroastrian temples, and established Magism as the state religion. The change in religion was satisfactory, particularly to the Medes, who desired a more material worship.

Finally dissatisfaction arose with the existing ruling order of priesthood. Darius, the son of Hystaspes, a prince of the royal blood, led a successful revolt against the Magi, who were driven from power and large numbers of them were slain. Darius acceded to the throne 521 B. C. He restored the Zoroastrian religion to national dignity and rebuilt the temples. He reorganized his empire and established his authority over an immense domain.

Subsequently the empire continued to grow and expand until the great ill-fated expedition of Xerxes against Greece which marked the waning influence and power of Persia. The empire continued to be a great power until conquered by Alexander in 331 B. C.

RELIGIOUS IDEALS

The primitive Persian religion was probably identical with the early Median religious concepts. The religious ideals in their primitive form recognized the worship of a supreme deity, Ahura Mazdah, or Ormazd (the Lord of Wisdom), and the presence of an evil spirit, Angra Mainyu, or Ahriman (destructive spirit), who has a host of evil spirits (*dæva*) to do his bidding in the accomplishment of his wicked designs. Ahriman wages continued warfare with Ahura but in the end evil will be conquered.

The founder of this religious system was Zoroaster or Zarathustra. He was a zealous and cultured religious reformer who had a high conception of the monotheistic type of religion. His conception of the existence and presence of evil in the world is shown in his idea of the existence of the evil spirit Ahriman, and the ultimate triumph of the good. The moral concepts of the Zoroastrian were simple and elevating. These ideals were the basic principles of Zoroastrianism when it in time became elevated to the dignity of a state religion.

“When the Medes, in establishing a wide-spread Empire, chiefly over races by whom Magism had been long professed, allowed the creed of their subjects to corrupt their own belief, accepted the Magi for

their priests and formed a mixed religious system,—the Persians in their milder country, less exposed to corrupting influences, maintained their original faith in undiminished purity and continued faithful to their primitive traditions. The political dependence of their country upon Media during the period of the Median sway made no difference in this respect; for the Medes were tolerant and did not seek to interfere with the creed of their subjects.”¹

The ancient sacred literature of Zoroastrianism is *Zendavesta*. There the ideals of worship are enjoined which comprise prayer and thanksgiving to Ormazd. The sacred writings opposed idolatry. They offered up various sacrifices upon the altar and the favorite sacrifice was the horse.

The religious systems of the Jews and Persians had many ideals in common, and a close religious sympathy existed between them. The books of Ezra, Nehemiah, and Esther portray the social and religious conditions which obtained among the two peoples.

The subsequent history of Zoroastrianism shows corrupting influences of Magism, Babylonianism, and other forms of belief which existed in Asia. In time idolatry developed, and the Persians worshipped their gods in magnificent temples like other nations.

The inquiries which Aristotle caused to be made, towards the very close of the empire, into the true nature of the Persian religion, showed him Ormazd and Ahriman still recognized as “Principles,” still standing in the same hostile and antithetical attitude, one towards the other, which they occupied

¹ Rawlinson: *ANCIENT MONARCHIES*, Vol. III, page 347.

when the first Forgord of the Vendidad was written, long anterior to the rise of the Persian Power.”¹

EDUCATIONAL CONCEPTIONS

The Persians were very careful and strict in the training of their sons. The boy for the first five years of his life was under the care of women. At the age of seven more rigid training began. At the age of fifteen he was supposed to be an expert horseman, hunter, capable of enduring all kinds of hardships, and effective in the use of the javelin and bow. He was also taught a useful knowledge of agriculture, and the construction of instruments of war. From the age of fifteen until fifty he was subject to the military service of his country. The higher classes were selected for service in the king's body-guard and were stationed at the capital.

When the Persians adhered closely to these educational conceptions, their sons were trained into temperate habits. The acme of their moral training consisted in a careful observance of truth. A liar was despised. The Persian youth learned additional moral ideals and religious concepts in his study of sacred poems wherein the exploits of gods and heroes were set forth. His instructor recited these poems in his presence, and he was expected to repeat them from memory. In general his education extended throughout the first twenty years of his life.

The Persians were the preeminent Asiatic people of their time. The simple Zoroastrian faith inspired them to high and noble conceptions and contributed in large measure to the strong national feeling which

¹ Rawlinson: ANCIENT MONARCHIES, Vol. III, page 363.

existed. Among the Persians there existed free spirit and unhampered personality. There were certain grades of society and certain rules which were to be fulfilled in the relation of one rank to another which obtained among them, but there was lacking the depressing effect upon personality, and the conditions of life in general, which resulted from the caste plan of India. "With a sense of personality there comes into existence freedom and many consequent virtues. The Persian thus seems to bridge the gulf between the Oriental and the European. And yet he was an Oriental." ¹

THE HELLENIC PEOPLE

The early history of Greece marks the beginning of European intellectual and political life. In the political life of their city-states there was shown a spirit of civic and personal freedom which was, perhaps, never dreamed of by the ancient Egyptians, Chinese, Semites, Hindus, and Persians. Their intellectual life was marked by clarity of thought, and through it their feelings and sympathies were beautifully expressed.

Their history is no less interesting, but a detailed account is beyond the compass of our text-book, hence general statements must suffice. Five epochs may be mentioned.

(1) The prehistoric to the close of the great migrations.

(2) The Greek states to the close of the Persian Invasion 479 B. C.

¹ Laurie: PRE-CHRISTIAN EDUCATION, page 206.

(3) The Athenian Supremacy 478–431, and the Peloponnesian War 431–404, to the Theban Supremacy 362 B. C.

(4) Ascending of Philip of Macedon over Greece 338 B. C., and the reign of Alexander the Great 323 B. C.

(5) Becomes a Roman province 146 B. C.

ART, MUSIC, AND POETRY

The constituent elements of Hellenic education were art, music, and poetry. The ideal was to have all citizens educated. In other words art, literature, and music were created for the public. The orators addressed the great national assembly, which was also attended by citizens in large numbers. When tragedies and comedies were presented at Athens, the whole of Hellas was usually represented by citizens drawn thither to see the acting. Various festive occasions which brought together large numbers of people were the times when the poet recited his poems. The orator and poet depicted those ideals which would inspire deeper love for their country and vividly unfolded the glories of their beloved Greece.

The ancient Hellene was an ardent lover of music. The early tribal music was very primitive, but as the national spirit developed, music of a higher and nobler type resulted. Music was believed to have a desirable effect on the body, soul, and mind. A certain branch of the Pythagorean school advocated that the sweet strains of the harp would restore peace to the disturbed soul.

Great stress was laid upon the educative value of

art. The impersonal side of art was particularly emphasized inasmuch as it was the national value that was to be enhanced. The highest degree of perfection was sought for in every statue or frieze which was erected, and which was invariably used to adorn a public temple or gymnasium. The Hellenic theory upheld the ideal that beautiful art developed beautiful characters in those who came in contact with it. "To serve this educational end, the Hellenes expected every statue and painting, as well as every poem and tune, to have *ἥθος*, that is, according to Aristotle's definition, to be such that its moral purpose was manifest to the average man."¹

THE SCHOOLS

The ideals of the schools aimed to produce the highest type of citizenship. Each boy was taught reading, writing, arithmetic, and the national literature. The sons of the wealthy classes, in addition, studied rhetoric and philosophy. The Hellenic theory of the ideal citizen aimed not only to give the highest training possible to the mind and imagination, but demanded equal training for the perfection of the body. All games, hardships, and exercises of the gymnasium were utilized to develop the body. The chief object of this physical training was to develop in each youth character, courage, determination, and energy.

The ideal of the Hellenic schools first of all was to teach character. The citizens demanded that the school-master be a man of the most exemplary char-

¹ Freeman: *SCHOOLS OF HELLAS*, page 244.

acter. They held the teacher responsible for any breach of conduct or misdemeanor on the part of his pupils.

RELIGIOUS EDUCATION

The religious system of the Greeks was a complex one. It consisted in the worship of innumerable divinities. The stories and myths of their deities were enshrined in the epics of the race. The youth made a careful study of these books, which he was required to commit to memory. In time he took part in the various religious festivals and dances, which increased his knowledge of sacred things and intensified his faith in the gods. The two great poets, Homer and Hesiod, who embodied in their works the myths of the gods, were considered to have written with special authority, and in time their poems were looked upon as divinely inspired; Homer particularly became the Bible of the Hellenic people. The schoolmasters, orators, and the people in general drew lessons in morals from the *Iliad* and *Odyssey*.

However, later many of the philosophers revolted against the low mythical ideals embodied in the epics. Xenophanes said, "Homer and Hesiod ascribed to the gods all that is considered disgraceful among men."¹ Eventually public opinion lost its faith in the old myths, but belief in the old deities continued. In order that the people might not lose sight of the ideal, namely, the attainment of perfect character, philosophers like Plato sought to personify those ethical ideals which should guide the people. Thus Plato in his idealization of Socrates seeks to present

¹ Freeman: *SCHOOLS OF HELLAS*, page 229.

those ethical concepts which shall help the Hellenic people to the attainment of perfect character.

The Greek conception of life in all its phases was based upon the aesthetic. Their theory, as mentioned, was to produce the ideal man. The ideal of the beautiful towered above all other vital considerations of life, and this may be applied as the real cause for the ultimate failure of the Greek system. The theory was not a total failure, but it represents only one side of human endeavor. A one-sided system in education, morals, or religion cannot possibly exist permanently.

THE ROMANS

In making a brief study of religious education from the Roman viewpoint, a general survey of Roman history will be in order. Rome was founded 753 B. C. From 509 to 265 B. C. was the period of internal development; the establishment of the republic and Roman supremacy in Italy, 265–146 B. C., marked the extension of her power in the West and East. 146–48 B. C. was the period of revolution—the dictatorship of Julius Cæsar. In 30 B. C. Cæsar Augustus became emperor and reigned until 14 A. D. The empire continued until 476 A. D. During this period, 306–337 A. D., reigned Constantine the Great, who recognized Christianity as the religion of the empire.

RELIGION AND EDUCATION

In the early history the religious duties which were to be performed were marked by simplicity. Certain traditional forms, which each father taught

his son, were to be fulfilled in order to gain the favor and blessing of the gods. When Rome extended her power over the East, new gods were added to her system and beautiful temples were erected and dedicated to their worship in the great capital city. Many religious festivals were inaugurated with elaborate ceremonies in honor of the deities. Around each household and estate, in time, innumerable deities were gathered, which were faithfully worshipped in the hope of obtaining the richest divine favors.

Thus the Roman children were taught their religious ideals in their home life. They accepted and continued the religious life of their fathers. The highest moral instruction which obtained was the traditional precept of the household.

However, about 200 B. C. marks the influx of Greek philosophy in Rome, which had a tremendous effect in the religious and educational ideals of the time. In Rome, as in Greece, the ideal of education was to develop the highest order of citizenship in order that each citizen might be trained to render the best possible service to the state. In the earlier days of Rome, as in Greece when culture was at its zenith, the moral training of the pupil was the main principle kept in view.

When Hellenic educational ideals gained a permanent foothold in Rome, Greek teachers in large numbers were found among the Romans. The Greeks taught particularly rhetoric and philosophy. The Greek schools of philosophy taught particularly that phase which has to do with the conduct of life. In time, when a Roman desired information relative to right and wrong, he did not consult the priest of his

religion, but he went to some philosopher for advice. In the homes of many wealthy Romans, Greek philosophers were found who were expected to teach high moral principles to the children.

As the old Roman conception of education passed away, the Hellenic took its place, but the cultured Roman at his best manifested the prosaic and practical side of life. Or as Laurie says, "As can easily be understood in the case of a nation whose genius was so essentially practical, whose life was so wholly a civil life, the chief legacy of thought which they bequeathed to humanity was their moral energy and their jurisprudence. The latter we still study as the basis of all modern law; and this it was which, during a long and critical period, continued with the influence of the Church to hold the civilization of Europe together, and finally to re-create it."¹

THE CATECHETICAL SCHOOLS

It seems that the incipency of the catechetical schools may be traced to the days of the Apostles. It was the custom of the Apostles to gather groups of people about them for instruction. That a simple method of catechetics obtained at this time is evidenced by Hebrews 5: 12, "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food."²

¹ Laurie: PRE-CHRISTIAN EDUCATION, page 321.

² The term *catechetics* according to Thayer is derived from the Greek verb *κατηχέω*, which means: (1) to sound towards, sound down upon, resound; (2) to teach orally, to instruct.

References: Cf. Acts 21:21, 24; Rom. 2:18; I Cor. 14:19.

This method of instruction was generally used in the primitive Christian church. According to "The Teaching of the Twelve Apostles," which is a manual devoted in part to Christian instruction and which was largely used in the early church, men were to be thoroughly instructed in the essentials of Christian faith before they were to be admitted to baptism.

Out of this method of instruction grew the catechetical schools of post-Apostolic times. The most celebrated of all was the Christian school at Alexandria. Here were taught the elementary principles of Christianity, and theology in its higher form. One of its famous teachers was the learned and saintly Clement. Another famous catechist was Cyril of Jerusalem. He lectured at Jerusalem during the reign of the first Christian emperor, Constantine. His lectures are clear, methodical, full of Christian truth and encouragement.

CLASSES AND INSTRUCTION

According to Bingham there were four classes of catechumens.¹

(1) The ἐξω Θούμενοι, or catechumens instructed privately without the church.

(2) The ἀκροώμενοι, *audientes*, or hearers, who were so called from their being admitted to hear sermons and the Scriptures read in the church.

(3) The γονυκλίνοντες, or *genuflectentes*, the kneel-

¹ Bingham: *ANTIQUITIES CHRISTIAN CHURCH*, Vol. I, Book X, pages 434-435.

ers or prostrators. After certain prayers they always received inspiration of hands, kneeling.

(4) The βαπτιζόμενοι, or *competentes* and *electi*, who were so called from their petitioning the bishop for the sacrament of baptism.

According to the Apostolic constitutions their instruction consisted in the following subjects. Before the sacrament of baptism could be administered, the catechumens must be taught the knowledge of God, of Christ, and the Holy Spirit. They learned the order of creation of the world, and series of divine providence, and the different sorts of legislation. They were taught to know why man was made and to understand their own nature. They were informed how God punished the wicked and rewarded his saints. Then followed a course of study in the doctrines of Christ's incarnation, his passion, his resurrection, and assumption. The catechumens were allowed to read the moral and historical books of the Scripture. The chief use of the apocryphal books was to impress the moral precepts on their minds. The *competentes* learned the Creed, and before their baptism they were permitted to learn the Lord's Prayer.

Thus these schools sought to educate the individual to be a worthy and useful member in the church of Jesus Christ. Or as Dr. Richard has well said, "The underlying principle was that proper Christian instruction is the foundation of Christian character."¹

¹ Dr. J. W. Richard: LECTURES ON CATECHETICS, page 10.

CHAPTER III

HISTORY OF RELIGIOUS EDUCATION: THE MIDDLE PERIOD

Relation of Christianity to Roman Education — The Growth of Christianity — The Transient Period of Education 500-600 — The Medieval Period 500-1100 — The Benedictine Schools — The Cathedral Schools — The Condition of Culture — The Reforms of Charlemagne — Alcuin and the Palace School — Rise of Scholasticism — Rise of the Universities: contributing causes — The Early Universities: privileges, discipline, and studies — Pre-Reformation Movements: the Waldenses; John Wyclif: 1324-1384; John Huss: 1369-1415; Jerome Savonarola: 1452-1498 — The Revival of Learning — The Renaissance in Italy and Germany — Brethren of the Common Life — John Wessel — Rudolph Agricola — John Reuchlin — Erasmus.

RELATION OF CHRISTIANITY TO ROMAN EDUCATION

What relation the Christian Church should bear to the Roman schools was a question which did not provoke much discussion in the incipient days of Christianity. The question became a momentous one when Christianity gathered to its teachings converts from the cultured classes.

There was a recognition at this time that the

Christian child would be taught religious ideas in the Roman schools which were contrary to the ideas taught him at home. The Roman mythology was antipodal to Christian thought and life. However, the viewpoint of the primitive church came to be that if pagan literature was looked upon in its true status, and if studied in the Roman schools, it would not be likely to lead to apostasy.

Eventually, the leaders of the primitive church came to realize the informational and cultural value which was to be derived from the study of Greek and Roman literature and philosophy. In the Christian school at Alexandria the ideals of the Cross and Plato, Homer and Virgil were also taught.

THE GROWTH OF CHRISTIANITY

By the action of Constantine in 323 Christianity became the state religion of the Roman Empire. However, paganism did not immediately vanish. When Justinian acceded to the throne (527-565), Christianity was thoroughly established as the national religion. The Christian faith had also been extended to Abyssinia, Armenia, Persia, India, and to the tribes of the Syrian and Libyan deserts.

THE TRANSIENT PERIOD OF EDUCATION, 500-600

Coincident with the growth of the church of this period is the decline of the old Roman civil schools. The most important of these schools were found in Italy, Spain, and Roman Gaul. By the sixth century they had passed out of existence. Their decline was due to two causes: (1) many of the higher classes who had formerly supported and encouraged

the schools became indifferent to education and ceased to patronize them; (2) the schools had failed to keep in touch with the ideals of the day which had changed from pagan to Christian.

THE MEDIEVAL PERIOD, 500-1100

This epoch in the history of religious pedagogy was marked by two kinds of schools: (1) the monastic, (2) the cathedral. In 404 John Cassian, a monk, established at Marseilles a monastery which was also used as a school. Cassian, in reality, was the pioneer of monastic education.

THE BENEDICTINE SCHOOLS

However, the real impulse was given to monastic education by St. Benedict. He was born at Nursia in 480. In 528 he established a monastery near Naples. He founded the order of Benedictines, who established monasteries over Europe. St. Benedict realized the necessity of Christian instruction, and each monastery became a school. St. Benedict's conception of monastic life was a threefold one: (1) a religious retreat; (2) labor adaptable to the life, such as agriculture, copying of sacred manuscripts; (3) to instruct the young.

At first the monastic schools were established to teach those who expected to devote their life to the service of the Church. Later, instruction was given to those who expected to follow the secular callings of life.

The course of study was as follows: reading, writing, a little arithmetic, and chanting. The Latin Psalter was the text in reading. The pupil com-

mitted the Psalms to memory without understanding their meaning. The music which was taught was to enable the pupil to chant effectively in the worship of the church. More advanced instruction was given those who expected to follow the secular vocations. An elementary course of ethics was also given.

On the whole the religious instruction of these schools was of a very meagre nature, for even the teachings of religious ideals was contrary to the cenobite life in its final analysis. Concerning the monk, Newman writes, "He cared little for knowledge, even theological, or for success, even though it was religious. It is the character of such a man to be contented, resigned, patient, and incurious; to create or originate nothing; to live by tradition."¹ And yet withal the Benedictine schools proved to be a blessing to Europe as they kept alive the spark of Christian instruction.

THE CATHEDRAL SCHOOLS

About the time the Benedictine schools were founded, the cathedral or episcopal schools were established. They were similar to the primitive Christian catechetical schools and were probably an outgrowth of this early system of Christian education. The cathedral schools were established primarily as theological seminaries to provide priests for the church. Their course of study embraced the Trivium and Quadrivium, and particular attention was given to theology. The Benedictine monks were at the head of many of these schools.

¹ HISTORICAL SKETCHES, Vol. II, page 452.

For a time the cathedral schools continued as vigorous centers of learning, but by 700 interest in them had declined, and on the whole the schools had retrograded. About 750 Chrodegang, Bishop of Metz, became alarmed at the condition of the schools. He made every effort to revive interest in them, but his work of reformation and reorganization met with only partial success. The work of reformation was to be done by Charlemagne.

THE CONDITION OF CULTURE

Previous to the time, and in the early years, of Charlemagne's reign, culture, on the whole, was at a low ebb throughout Europe. For this period Mr. Williams sums up the condition of learning as follows: "Learning pertained chiefly to the clergy and was by no means universal even among them. The peasantry as a class were taught only the dogmas of the church. . . . Nobles and princes, at the best, learned only the elements of knowledge, together with church doctrines and singing, to which was added in the case of princes some elementary knowledge of whatever laws then existed. Even the consecrated language, the Latin, had degenerated and become barbarized." ¹

THE REFORMS OF CHARLEMAGNE

Charlemagne was born in 742, and after the death of his father, Pepin, he became king of the Franks in 768. His younger brother Carloman shared the rule of the kingdom with him, but after his brother's

¹ Williams; HISTORY OF MEDIAEVAL EDUCATION, pages 558, 559.

death in 771, Charlemagne became sole ruler. He was crowned emperor of the Romans in 800 and died in 814 after a beneficent and prosperous reign of forty-six years.

Charlemagne realized the decadent condition of learning in the schools of his kingdom, and he determined to put into operation a series of reforms in order to revive the literary spirit. His reforms required a reorganization of the schools, a more thoroughly educated clergy, and the education of his subjects by the active and zealous cooperation of the church.

In order that his reforms might be carried out to a successful issue, Charlemagne in 781 invited the celebrated English ecclesiastical scholar and teacher, Alcuin, to supervise the educational work of his kingdom. Alcuin was master of the school at York which was one of the very few bright centers of learning at this time.

ALCUIN AND THE PALACE SCHOOL

For some time previous to the invitation extended by Charlemagne to Alcuin, a court school existed at his palace at Aachen. In 782, when Alcuin came to his court, Charlemagne made him master of the palace school. In the court school Alcuin had as his pupils the great king himself, the queen, their children, and the courtiers. Among the most earnest of his students was the king, who desired to know more about the many perplexing problems which were before him. Among the courses of study which Alcuin taught were grammar, astronomy, arithmetic, the writings of the fathers, and theology.

After the palace school was thoroughly reorganized, Charlemagne turned his attention to the furtherance of his plans to give Christian instruction to his people. Following Alcuin's counsel, Charlemagne in 787 issued his famous proclamation on education. It seems to have been directed to the abbots of the different monasteries. So important a document is it that a quotation from it is in order.

"We exhort you, therefore, not only not to neglect the study of letters, but to apply yourselves thereto with perseverance and with that humility which is well pleasing to God; so that you may be able to penetrate with greater ease and certainty the mysteries of the Holy Scriptures. For as these contain images, tropes, and similar figures, it is impossible to doubt that the reader will arrive far more readily at the spiritual sense according as he is the better instructed in learning. Let there, therefore, be chosen for this work men who are both able and willing to learn, *and also desirous of instructing others*; and let them apply themselves to the work with the zeal with which we recommend it to them."¹

In 789 the king issued a proclamation to the effect that the clergy were to live better moral lives and every abbey was to have its school. In this stupendous task of reformation Alcuin was aided by royal patronage, and his efforts were rewarded by marked success. Moreover, the old schools were revived and reorganized and new ones likewise established. In the different parishes, village schools were

¹ Mullinger: THE SCHOOLS OF CHARLES THE GREAT, pages 98 and 99.

established which were presided over and taught by the parish priests.

After the death of Charlemagne the revival in culture which he instituted lingered about a half century and then ceased. A period of retrogression followed, during the tenth and eleventh centuries, which extinguished large numbers of schools. Ignorance was common to laity and clergy alike. However, a few of the more important schools and monasteries, such as those of Paris, Rheims, Orleans, etc., continued to give instruction, which was mostly of a religious nature.

RISE OF SCHOLASTICISM

Moreover, the influence given to learning by Charlemagne and Alcuin was not entirely extinguished. Alcuin's influence may be traced in a general way through the lives of his pupils both immediate and remote. After Alcuin's death the palace school had a fluctuating existence. In 845 the king, Charles the Bold, appointed John Scotus Erigena the master of the palace school. He was one of the earliest teachers and philosophers of scholasticism, which was introduced into the ecclesiastical schools. According to Ueberweg, "Scholasticism was the reproduction of ancient philosophy under the control of ecclesiastical doctrine, with an accommodation, in cases of discrepancy between them, of the former to the latter."¹

Among the greatest philosophers and teachers of scholasticism of this period were Anselm of Canterbury (1033-1109), who developed the Christological

¹ Ueberweg: HISTORY OF PHILOSOPHY, Vol. I, page 355.

theory of satisfaction in his celebrated work, "*Cur Deus Homo?*" and Abelard (1079–1142), who taught principally in the Cathedral School at Paris. The great work of the schoolmen consisted in the systematization of the traditional doctrines and theology of the church.

RISE OF THE UNIVERSITIES

The revival of learning which took place in the twelfth century resulted in the rise of the universities of Europe.

CONTRIBUTING CAUSES

There were several causes which contributed to the establishment of the universities, which may be briefly enumerated as follows:

(1) *The Rise of Chivalry.* Chivalry owed its origin to an early Germanic custom which became during this period a new educational force in the way that the ideals of knighthood were emphasized. The chivalrous knight was taught the principles of loyalty, bravery, justice; to honor and respect womanhood, to defend the weak and oppressed. These ideals were taught in the special schools which sprang up in the castles of the great feudal lords. Chivalry, therefore, placed a new phase on the social life of the period, emphasized individual responsibility, and in time developed a broader humanitarian spirit in Christianity. Chivalry became a new educational force which resulted in producing a higher ethical condition.

(2) *The Crusades.* This great movement brought the people of western Europe together and resulted

in breaking down the barriers of isolation. It opened up and prepared the way for new opportunities of religious and chivalric service and united the peoples of Europe by a common faith and purpose. The men of Europe were brought face to face with the civilizations and culture of the East, and they returned home with new ideas and aspirations, and with a quickened desire for more knowledge.

(3) *The Growth of Towns and Cities.* About this time many towns had grown to a considerable degree of importance and prosperity. Many of the larger cities and towns possessed charters which made them virtually independent municipalities. In some, extensive trade relations existed, and different industries obtained. These conditions brought about the development of municipal schools where the elementary studies were taught by priests in the vernacular. These conditions obtained pretty generally in France and Germany.

(4) *The Mohammedan Schools.* During this period the followers of Mohammed had firmly established their faith in the East and in Spain. Coincident with the establishment of their military power, schools were likewise founded. By the twelfth century their universities were found in the East and in Spain. Jurisprudence, philosophy, science, etc. were studied. They became earnest students of Greek philosophy, literature, and art. The Mohammedan princes employed translators of the Greek writers and the logic of Aristotle was used to support the teachings of Mohammed.

The most important of the Saracenic schools in Spain were located at Cordova, Grenada, and Seville.

Christian students were cordially welcomed to their universities, and by the twelfth century large numbers were found at the Spanish schools. As the Christian students returned to their homes, they brought with them new ideas and quickened impulse for learning. Thus the Mohammedan schools became a large contributing factor to the intellectual revival of the twelfth century.

(5) *Tendency toward Specialization in Study.* It seems that scholasticism, with the special emphasis that it placed on the study of philosophy, gave renewed impulse toward specialization. At the beginning of the twelfth century, three schools were already well known for the special courses of study which they followed. They were the medical school at Salerno, law school at Bologna, and theological school at Paris.

(6) *The Church.* During this period the power of the church was being extended more and more over temporal affairs. By the eleventh century the Papacy had reached such a position of supremacy that rulers were compelled to submit to her decrees. Several instances briefly stated will show the rapidly growing power of the Papacy over the affairs of European states. In 1077 Hildebrand kept Henry IV of Germany bareheaded and barefooted, waiting for three days in the winter season in the castle yard at Canossa before he was admitted. In 1210 Pope Innocent III deposed Otho IV of Germany when he failed to fulfill the pledges he made to support the Papacy. The Pope placed Frederick II on the throne. As a result of a quarrel with Pope Innocent III, King John of England was excommunicated, an

interdict was laid on his kingdom, and his dominions given to the King of France. Finally John submitted to the Pope, and by becoming a vassal to the Pope and paying a yearly rent to Rome, he received back his possessions. Thus is seen the great authority the church exercised over the secular affairs of Europe.

These different forces, therefore, brought about the revival of learning in the twelfth century which resulted in the establishment of the medieval universities. However, without the fostering care of the church the universities at this time could not have developed and grown. If the church had recognized in these institutions anything inimical to her power and authority, she could have adopted measures restricting them. But the church recognized the need of such institutions and encouraged their development. At different times the church granted the universities special privileges and protected them.

THE EARLY UNIVERSITIES

The very early universities were the outgrowth of the old Episcopal schools. One of the first universities to be established was the medical school of Salerno. About 1065 Constantine, the Carthaginian Christian, who was learned in medicine, lectured and taught at Salerno. Italian, French, German, Moorish, and Jewish students specialized here. Salerno was incorporated as the University of Naples when it was founded in 1225.

As early as 1100 Irnerius, by his lectures in civil law, had made Bologna a famous school. Large numbers of students attended his lectures. Frederick

I in 1158 formally recognized the university as one already existing in a flourishing condition. As a result of a strife between the students and the civic authorities of Bologna, the students appealed to Pope Honorius III (1216), stating that they had not violated the law. The Pope confirmed the rights of the students and ordered the civic authorities to respect their rights.

The following new courses were added: a canon law in 1150, medicine in 1316, and theology in 1360. Large numbers of students were enrolled in the various courses, and in 1200 it is estimated that 10,000 were in attendance.

By the eleventh century the school at Paris was well known for its theology, which was taught by William of Champeaux. He was succeeded by Abelard in 1113, who added additional fame to the school. In 1135 Louis VII, and in 1159 Pope Alexander III, conferred special privileges upon the school. Law and medicine were later added to the courses, but the university continued to lay the greater stress upon the study of theology.

Universities were later also established at Oxford, Cambridge, Prague, Vienna, etc.

PRIVILEGES, DISCIPLINE, AND STUDIES

By various grants from kings and popes certain privileges were conferred on the universities. By the power of the Pope the licenses of teachers were recognized so that they could teach anywhere in Europe. The universities were given the right of internal jurisdiction. On the whole discipline was very lax,

and the students got into frequent quarrels with the civic authorities. As has been stated, the universities aimed particularly at specialization in the studies of medicine, civil law, canon law, theology and philosophy. The text-books used were certain recognized authoritative manuscripts from which the teacher dictated and the student copied and memorized. For example, in 1150, Peter the Lombard's "*Liber Sententiarum*" became the recognized text-book in theology, and the dictation method which was in vogue was likewise used for this book. The growth and development of universities mark the close of the medieval period. From their teachings arose new social, educational, and religious forces which culminated in the Renaissance and the Reformation.

PRE-REFORMATION MOVEMENTS

For many decades prior to the Reformation several distinctive movements may be traced which sprang up within the medieval church, as antithetical to the prevailing dogmas, rites, and ceremonies, and to the claims of the priesthood, as foreign to the ideals of primitive Christianity. Dr. Fisher states, "Whoever, whether in the chair of theology, in his pulpit, through the devotional treatise, or by fostering the study of languages and of history, or in perilous combat with ecclesiastical abuses, attracted the minds of men to the Scriptures and to a more spiritual conception of religion, was, in a greater or less measure, a reformer before the Reformation."

The following are the most important pre-Reformation movements:

THE WALDENSES

During the first half of the fourteenth century one of the sects who was most actively engaged in religious educational reforms was the Waldenses, who traced the organization of their society to Peter Waldo of Lyons, who preached and taught the Bible to the people. They sought to make the people acquainted with the Scriptures and urged them to read it. They taught principally in northern Italy and southern France.

JOHN WYCLIF: 1324-1384

John Wyclif, a great scholar of Oxford University, boldly demanded certain reforms to take place within the church. He opposed the complex organization of the clergy, urged greater simplicity in Christian worship, and demanded of the clergy that they take a deeper interest in their parishes. His greatest service rendered to the cause of religious instruction was his translation of the Bible into the English language.

JOHN HUSS: 1369-1415

John Huss of Bohemia, who was largely interested and actively engaged in reform movements, was also influenced in his work by the writings of Wyclif. By voice and pen he sought to establish nobler conceptions among the clergy and to have the Bible recognized as the source of greatest authority in the church. Huss was an earnest preacher and a zealous educator. His work formed the basis upon which larger results in religion and education were to be established.

JEROME SAVONAROLA 1452-1498

Savonarola's great work of reform was done in Florence. He denounced the wickedness and immorality which abounded there like one of the prophets of old. Savonarola's work brought about reforms in the religion and government of the city. His efforts made him many enemies, among them Alexander VI, the Pope. His open and fearless preaching and teaching led to his excommunication, which he discredited as out of harmony with the Word of God. Finally his enemies became powerful enough to cause his imprisonment. While in prison he wrote a classic treatise on justification based on the fifty-first Psalm. When Luther read it he was so much pleased with it that he had it published and wrote a fitting preface for it. Savonarola was finally condemned to death.

THE REVIVAL OF LEARNING

Another event which was a large contributing cause to the Reformation was the revival of learning. By it culture was revived and the widespread ignorance of the Middle Ages vanished. The Renaissance had its birth in Italy. Dante, Petrarch, and Boccaccio were the three great Italian writers who may be called the pioneers of the new movement.

In 1453 Constantinople was captured by the Turks and many Greek scholars and teachers sought a new home in Italy. They brought with them valuable manuscripts from the East, and their study gave new impulse to the movement. Large numbers of schools were established where the Roman and Greek classics were studied. Italian princes became patrons of

learning, and they expended large sums of money for the establishment of libraries and the collection of ancient manuscripts.

About the middle of the fifteenth century printing was invented. The rapidity with which books came from the printery in that age was almost remarkable. Thus ancient manuscripts, commentaries, grammars, etc. were published, which caused the new culture to spread rapidly.

The influence of the Renaissance was not only felt in the revived interests of classical studies, but likewise in the field of religion. As students turned to the sources of the classics, so likewise religionists sought the sources of the Scriptures. Religious scholars studied the Old and New Testaments in the original languages, and a revived interest was manifested in the work of the church fathers.

The revival of learning sounded the death knell of scholasticism. It showed that the scholastics who based so much of their reasoning on the writings of Aristotle had followed faulty translations instead of the original text. It took away many misconceptions of culture and history of the past which clouded the medieval mind. The new culture was gradually admitted to the universities, and when the University of Wittenberg was organized in 1502, particular attention was devoted from the first to classical and biblical studies.

THE RENAISSANCE IN ITALY AND GERMANY

In Italy the revival of learning centered itself primarily in the study of Greek and Latin classics, and its application of religious researches was rele-

gated to a secondary place. Gradually the Renaissance spread into Germany, where a remarkably awakened interest was carried on in the various studies. From its incipency in Germany the movement assumed a religious tone. This interest was shown particularly in the study of the Scriptures. Scholars studied the New Testament in the Greek and the Old Testament in the Hebrew in order to come to a clearer interpretation of the Word. This intensive Bible study was bound to lead into a conflict with the dogmatic and authoritative concepts of the medieval church.

BRETHREN OF THE COMMON LIFE

This order was founded in the fourteenth century by Gerhard Groot, a Hollander. The aim of the order was to make a careful study of the Bible and to give systematic Bible instruction to poor children. They established schools at various places, of which Deventer was the leading one. They did a pioneer work in Bible study and religious instruction. Their greatest representative was Thomas à Kempis, the author of the immortal book, "The Imitation of Christ."

JOHN WESSEL

John Wessel, who helped to foster the revival of learning in Germany, received his education at Deventer, Rome, and Paris. He was also a teacher at the University of Paris from 1470 to 1480. There he exercised strong influence over two students, Rudolph Agricola and John Reuchlin, who afterwards became great scholars of Germany. Wessel had

great fondness for the study of the Bible, which he studied in the original languages. His influence was largely instrumental in giving a religious trend to the Renaissance in Germany.

RUDOLPH AGRICOLA

Rudolph Agricola was born in 1443 near Groningen, Germany. He received his education from Thomas à Kempis, the Universities of Louvain and Paris, and subsequently he studied in Italy. Upon his return to Germany he located at Heidelberg, where he gave public and private instruction. His learning and scholarly ability soon gave him a wide reputation throughout Germany. Due to the influence of Wessel, he also became a student of Hebrew. Agricola was one of the pioneers of the humanistic movement in Germany.

JOHN REUCHLIN

John Reuchlin was born at Pforzheim in 1455. He studied at the University of Paris, at Basel, and subsequently in Italy. He became a proficient student of Greek and Hebrew, which he taught at the Universities of Ingolstadt and Tübingen. Reuchlin has been called the father of modern Hebrew studies. He published the first Hebrew grammar in Germany in 1506. Concerning his Hebrew studies he once wrote to Cardinal Hadnoir: "I devoted myself to the Hebrew language because I perceived the great value which it would have for religion and true theology. To this end I have always directed my labors, and continue to direct them more than ever. As a true worshipper of our Lord, I have done all for

the restoration and glorification of the true Christian Church.”¹

He was a great teacher, who taught many students publicly and privately. By his influence humanistic studies gained a place in many German universities.

ERASMUS

Erasmus, the greatest scholar of the Renaissance period, was born October 27, 1466, at Rotterdam. He was left an orphan at an early age, and his three guardians forced him into a convent. He disliked the conventual life and he desired to go to some university to study. Finally the opportunity came to him to study at the College of Montaigne in the University of Paris. In his student days the brilliancy of his intellect elicited the admiration of his teachers, and they prophesied for him a great scholarly career which was fulfilled.

For a time he taught, but his greatest work was done as a man of letters. Fisher writes of him: “Yet the wit and wisdom and varied erudition which he poured forth from his full mind, made him justly the most popular of writers. He sat on his throne, an object of admiration and of envy. By his multifarious publications and his wide correspondence with eminent persons — ecclesiastics, statesmen, and scholars,—his influence was diffused over all Europe.”²

However, the greatest service that he contributed to the Reformation and religious education was his translation of the New Testament in Greek, which he

¹ Painter: HISTORY OF EDUCATION, page 129.

² Fisher: THE REFORMATION, page 66.

published. Concerning it he wrote, "It is my desire to lead back that cold dispute about words called theology to its real fountain. Would to God that this work may bear as much fruit to Christianity as it has cost me toil and application."

CHAPTER IV

HISTORY OF RELIGIOUS EDUCATION: THE LATER PERIOD

The Reformation of Education — Condition of Church and Education — The Reformation a Religious and Educational Movement — Two Basic Principles — Martin Luther — Luther and Education — The Bible — Luther's Catechisms — Philip Melancthon — Ulrich Zwingli — John Calvin — The Jesuit Schools — Rabelais: 1483-1553 — Roger Ascham: 1515-1568 — Michel de Montaigne: 1533-1592 — Francis Bacon: 1561-1626 — John Milton: 1608-1674 — Wolfgang Ratich: 1511-1635 — John Amos Comenius: 1592-1671 — John Locke: 1632-1704 — August Francke: 1663-1727 — Jean Jacques Rousseau: 1712-1778 — John Basedow: 1723-1790 — Johann Ernesti: 1707-1781 — John Henry Pestalozzi 1746-1827 — Freidrich Froebel: 1783-1852 — Jean Frederic Herbart: 1776-1841 — Herbert Spencer: 1820-1903.

THE REFORMATION OF EDUCATION

The sixteenth century Reformation marks the beginning of the modern historical movement of religion and education. Fisher says: "The Reformation, like all other great social convulsions, was long in preparation. It was one part of that general progress, complex in its character, which marked the

fifteenth and the opening of the sixteenth centuries as the period of transition from the Middle Ages to modern civilization."

The pre-Reformation movements and the Renaissance contributed in large measure to the Reformation. A number of the Teutonic scholars had been led by the humanistic revival to specialize in Scriptural studies which gave them new conceptions of the church which on the whole were antithetical to the views of the medieval church.

CONDITION OF CHURCH AND EDUCATION

The sad condition of the church also occasioned the Reformation. The picture of the church of this period is one which presents a dark and gloomy aspect. The clergy were ignorant, degenerate, and lazy in the performance of the duties of their office. Kurtz says: "Too frequently the cloisters became the seats of dissoluteness, debauchery, idleness, crimes, and unnatural vices."

The schools, likewise, were in a deplorable state. They were neglected, and superstition and ignorance abounded among the people. Concerning the schools of Saxony in 1528, Luther wrote: "The common people, especially in the villages, are utterly ignorant of the Christian doctrine; even many pastors are wholly unqualified to teach; and yet all are called Christians, are baptized, and partake of the sacrament, knowing neither the Lord's Prayer, the Creed, nor the Ten Commandments, and living and acting like irrational beasts."

To change this condition of affairs in church and education was the object of the reformers.

THE REFORMATION A RELIGIOUS AND
EDUCATIONAL MOVEMENT

The Reformation was primarily a religious and educational movement. It was a religious movement in that it sought to purify the medieval church of its corruption. It sought to reform the church according to Scriptural authority and principles.

It was an educational movement in that the reformers sought to extend the means of instruction. The prevalence of ignorance among clergy and laity alike has already been shown. The program of the reformers included the application of the reforming principles to the universities and higher institutions of learning, and at the same time the establishment of schools to foster popular education. They laid much stress and emphasis upon religious instruction so that the people might be given a thorough knowledge of Biblical studies.

TWO BASIC PRINCIPLES

The two great basic principles underlying the Reformation were (1) justification by faith alone; (2) the Bible and not the church was the source or authority of faith and practice.

In upholding the principle of justification by faith alone, the reformers claimed that through faith all men became priests before God. Christ alone becomes the only mediator between God and man. This view does away with the hierarchial idea that man can come to the Father only through the intercession of the priest. This conception, therefore, made the Christian religion Christocentric as antipodal to the

medieval theology which made the church the center.

The reformers took the Bible as the source of their viewpoint on faith and practice. The ideal life is found in the example of the Master, and his teachings are to be inculcated in the life of each individual. In order that the laity might come to a true knowledge of these essential principles, schools were to be established where religion and all other useful instruction would be imparted. Thus the foundations of modern education were laid broad and deep.

MARTIN LUTHER

Luther was the great leader of the Reformation movement. The prodigious results which he brought about in the spheres of religion and education have given him the well merited title, "The Hero of the Reformation."

He was born November 10, 1483, at Eisleben, Germany. His parents were in humble circumstances, pious and God-fearing, and ambitious to have their son well educated. He studied at Magdeburg, Eisenach, and Erfurt, where he received his degree of Master of Arts.

It was in the university library at Erfurt, 1501, that Luther discovered the Latin Bible, which he had never seen before. Concerning it he said, "As a young man I saw a Bible in the university library at Erfurt, and read a portion of the first book of Samuel, but I had to attend a lecture just then; willingly would I have read through the whole book, but had no opportunity."

The finding of the Bible led him to change his plans

from entering the legal profession to become a monk, and much against the will of his father he entered the Augustinian convent at Erfurt. Here he spent three years in diligent study and meditation. In 1508 he was made a professor in the University of Wittenberg, where he lectured on philosophy and the Scriptures.

In 1511 he was sent on a mission to Rome on behalf of his order. He was disappointed in his visit and saddened at finding the corruption and profligacy which obtained in the papal court.

On his return to Wittenberg he resumed his duties at the university. It was in 1517 that Luther raised his voice in protest to certain existing conditions in the Church. The occasion was the sale of indulgences at Wittenberg by John Tetzel, a Dominican from Leipsic. In protest against it he nailed ninety-five theses on the church door of All Saints at Wittenberg, October 31, 1517. They were a challenge for a discussion, and Luther was ready to defend his position. This action marked the beginning of the Reformation.

Subsequent events led to an open conflict with the church. In 1521 he was summoned before the Diet of Worms to retract his statements. He refused to do so. He said, "Unless I am proved to be in error by testimony from Holy Writ, or by clear and overpowering reasons, I cannot and will not recant, because it is neither safe nor advisable to do anything against conscience. Here I stand. I cannot do otherwise. God help me. Amen!"

After the Diet of Worms, by voice and pen Luther continued to advocate aggressively the principles

of the Reformation until the time of his death in 1546.

LUTHER AND EDUCATION

The deplorable condition of the schools during this time has already been referred to. The reformers realized the necessity of establishing Christian schools in order to insure the permanency of the Reformation.

From Wittenberg in 1524 Luther wrote a letter to the mayors and aldermen of all the cities of Germany in behalf of Christian schools which shows his great interest in education and from which the following is an excerpt:

“Thus, in all the world, even among the heathen, schoolmasters and teachers have been found necessary where a nation was to be elevated. Hence in the Epistle to the Galatians Paul employs a word in common use when he says, ‘The law was our schoolmaster.’

“Since, then, a city must have well-trained people, and since the greatest need, lack, and lament is that such are not to be found, we must not wait till they grow up of themselves; neither can they be hewed out of stones nor cut out of wood; nor will God work miracles so long as men can attain their object through means within their reach. Therefore we must see to it, and spare no trouble or expense to educate and form them ourselves. For whose fault is it that in all the cities there are at present so few skillful people except the rulers, who have allowed the young to grow up like trees in the forest and have not cared how they were reared and taught? The

growth, consequently, has been so irregular that the forest furnishes no timber for building purposes, but like a useless hedge, is good only for fuel.”¹

Luther’s appeal was not in vain. The Duke of Mansfield commissioned him in 1525 to establish primary and secondary schools in Eisleben. After the plan of these schools others were established throughout Germany.

THE BIBLE

In order that the German people might know and understand the Word of God, in 1524, Luther issued his translation of the New Testament, which was based on the Greek Testament of Erasmus. In 1534 his translation of the whole Bible was published. Luther’s great vernacular translation of the Bible has been well called the classic of the German people, — particularly so, since he based his work on the original languages of the Scriptures.

Luther’s Bible was a great educational factor for his people. They were anxious to read the Scriptures and to glean from the sacred pages the revelation of the divine Will. In a short time a half million copies were circulated. “Even shoemakers, women, and ignorant people who have learned only a little German, are eagerly reading the New Testament as the fountain of all truth; and that, moreover, with such frequency that they know it by heart.” Thus wrote a Romanist of the time.

LUTHER’S CATECHISMS

The introduction of the Catechism resulted from the Saxon Visitation in 1528, when it was found that

¹ Painter: LUTHER ON EDUCATION, pages 181 and 182.

the pastors and people were alike ignorant of the essentials of religion. In order that young and old might have a knowledge of the fundamental truths of religion, Luther prepared his two catechisms. On January 15, 1529, he wrote to Pastor Martin Goerlitz of Brunswick, "I am now engaged in preparing a catechism for ignorant pagans." His large Catechism was published April 23, 1529. In the meantime he prepared an abridged edition of the Large Catechism, known as the Small Catechism, which was published May 16, 1529. His Small Catechism consists of five parts, the Ten Commandments, the Creed, the Lord's Prayer, Baptism, and the Lord's Supper.

The purpose of the Small Catechism was to set forth the fundamental truths of Divine Revelation in a simple way in order that they could be easily grasped and understood. The plan followed is the question and answer method, and each answer is supported by Scriptural texts. "Taken as a whole this little book exhibits Luther's deep insight into fundamental truth, his power of condensation, his simplicity of statement and his conservatism. Next to the translation of the Bible it is Luther's greatest and most useful work. It has been translated into many languages and has been taught to millions of children."¹

Thus Luther was anxious to have the German people given the proper religious instruction, and for this purpose he translated the Bible into the vernacular and prepared his catechisms. The schools he established were for the purpose of fostering re-

¹ Prof. Richard: LECTURES ON CATECHETES, pages 18 and 19.

ligious and secular education. He laid the foundations for popular educational reform and his activities for educational reform show him to be the great educational leader of the sixteenth century.

PHILIP MELANCHTHON

Another great leader of the German Reformation was Melanchthon. He was known as the Preceptor Germaniae and was closely associated with Luther in the Reformation work. He studied at the Universities of Heidelberg and Tübingen. In 1518 he was made Professor of Greek in the University of Wittenberg. Here an intimate friendship was formed between Luther and Melanchthon which was a great help to each during the many trials of the Reformation. Melanchthon exerted an influence upon the Reformation in many ways, but particularly by his writings and teaching.

He was the author of many books. His most notable work, published in 1521, was known as the "*Loci Communes*," which was the first book on dogmatic theology published in the Protestant church. Luther commended an earnest reading of this work. It was Melanchthon's best contribution to the cause of religious pedagogy of the period. He was recognized as a brilliant and scholarly teacher throughout Europe. Large numbers of students attended his instructions at Wittenberg. Here they were taught the ideals of culture and religion, and his students helped in many ways to promulgate the principles of the Reformation.

ULRICH ZWINGLI

Zwingli was the founder of the Protestant movement in Switzerland, and from its inception he was vitally interested in the promotion of Christian education. In 1523 he wrote a treatise on education under the caption, "The Christian Education of Youth," in which he urges the necessity and importance of biblical studies.

JOHN CALVIN

Calvin, as one of the later reformers, is best known for the wonderful work which he carried on at Geneva. Here he began his work in his twenty-eighth year, and with the exception of a brief period he continued his work in that city until his death in 1564.

Calvin realized the necessity of instituting religious education in Geneva, and to foster it he started schools throughout the canton. He had no faith in education apart from religious instruction, and to carry out his ideas he prepared a catechism in which the children were to be instructed in the schools.

The reformers recognized the need and importance of education. They laid the greatest stress on Christian education because the exigencies of the time demanded it. At times they may have over-emphasized its needs, but in their zeal for reformation they understood the vital need for religious instruction. However, they laid the foundations broad and deep for modern Christian and secular education.

THE JESUIT SCHOOLS

One of the great causes of the rapid growth of the Protestant Reformation was the system of religious

instruction provided for the children and youth by the leaders of the movement. In order to counteract the movement and to save itself from destruction, the Catholic church fostered the organization of the Jesuit schools. By and through the Jesuit system many countries were saved by the Catholic faith. For more than a century their schools were the great educational agencies in the Catholic church.

The Jesuits were officially recognized by the Catholic church in 1540. In that same year Paul III issued a papal Bull to the effect that the Jesuit schools were organized especially for the purpose of instructing boys and ignorant persons in the Christian religion. By special grants and privileges which they obtained from the popes, they succeeded in establishing many schools and colleges throughout Europe.

The Jesuit curriculum embraced two courses of study,—studies *superiora et inferiora*. In the smaller schools the studies *inferiora* obtained, which were divided into five classes. Students were admitted to these courses at the age of ten and continued until sixteen. All instruction was given gratuitously. Text-books were frequently used, but most of the instruction was given by lectures. The students were frequently quizzed and tested in their knowledge of the text-books and lectures.

Students were admitted to the *studia superiora* courses between the ages of twenty and twenty-four. These courses were pursued in the higher schools and colleges. A large number of these students were preparing to carry on the future work of the society.

The religious instruction of the students was

strongly emphasized. Prayers were offered before each lecture or recitation. The students were required to attend mass each morning. A Jesuit father confessor lived at each school, and the rules required all students to make frequent confessions. Sacchini once wrote, "The education of the young is the revocation of the world. These schools are the camp of God; in them lie the seeds of all that is good. There I see the foundation and ground-work of the commonwealth, which many fail to see from its being underground."

The success of the Jesuit schools rested entirely in the relationship of the students to the teachers, who sought by leading their pupils to interest them in their studies. They took every precaution to see that the students were not overtaxed with work, and in order to help each boy the master came to know the capacities of each student for work.

However, at its best the Jesuit plan of education resulted only in one-sided development. In its final analysis their conception of education was only a mechanical process. The student's mind was to be well stored with facts irrespective of correlation, and he was counted brilliant who could make a great display *memoriter* of his knowledge. Consequently, their system prevented and suppressed freedom of thought, originality, religious toleration, and the formation of correct judgments.

RABELAIS: 1483-1553

With Rabelais a new epoch begins in education. He does not break with the educational ideals of the Renaissance; he fosters and advances them, and his

own initiative goes beyond them. In every respect Rabelais is a realist. For example, according to his conception the student should not discard the old writers but go to them for instruction about *things*, and at the same time observe certain facts and phenomena in the natural world and "compare them with what is written of them in the books of the ancients." Rabelais believed that wisdom, eloquence, and piety constituted the end of education. His curriculum embraced the study of Greek, Hebrew, Chaldee, Latin, the Quadrivium, medicine, natural science, Scriptures, physical culture, etc.

He does not have much to say with reference to religious instruction, although he urges the student to begin the day with studying and meditating on the Holy Scriptures and to pray unto the good Father for guidance and blessing. He also urges the reading and study of the Scriptures in the original languages. We find in Rabelais' system the beginning of scientific inquiry and investigation which was developed later by leading educators and scientists. His influence may be traced in the educational ideas of Montaigne, Locke, and Rousseau.

ROGER ASCHAM: 1515-1568

Ascham's greatest contribution to education was the production of his "*Scholemaster*," a work which has since become a classic. Concerning it, Professor Mayer has said, "This book sets forth the only sound method of acquiring a dead language." Concerning the teaching of Latin he wrote, "First, let the child learn the eight parts of speech, and then the right joining together of substantives with adjectives, the

noun with the verb, the relative with the antecedent."

Ascham takes for example Sturm's selection of Cicero's Epistles which the teacher is to teach the pupil simply, and to help him to a clear understanding of the text. Then he gives the following directions, "This done, then let the child by and by both construe and parse it over again; so that it may appear that the child doubteth in nothing that his master has taught him before. After this, the child must take a paper book, and, sitting in some place where no man shall prompt him, by himself let him translate into English his former lesson. Then showing it to his master, let the master take from him his Latin book, and pausing an hour at the least, then let the child translate his own English into Latin again in another paper book."

Ascham is the pioneer in education in developing and laying stress upon a good, unique, and clear method in the study of language. What he has to say about method in language study, others have carried out to logical conclusions in applying scientific methods to all educational work.

MICHEL de MONTAIGNE: 1533-1592

Montaigne received his education from private instruction and the College of Guienne at Bordeaux. Later he became a lawyer. Not caring to devote his life to politics, he retired to his estate, where he wrote his famous "Essays." In his "Essays," Montaigne has many pertinent thoughts on education. He showed marked reactionary and practical tendencies in reference to the educational ideals of his time.

Concerning language study he wrote: "Fine speaking is a very good and commendable quality, but not so excellent or so necessary as some would make it; and I am scandalized that our whole life should be spent in nothing else. I would first understand my own language, and that of my neighbor with whom most of my business and conversation lies." He would direct each student to study the world as the source of knowledge. Of it he writes: "This great world is the mirror wherein we are to behold ourselves, to be able to know ourselves as we ought to do. In short, I would have this to be the book my young gentlemen should study with the most attention; for so many humors, so many sects, so many judgments, opinions, laws, and customs, teach us to judge right of our own, and inform our understandings to discover their imperfections and natural infirmity, which is no trivial speculation."

In Montaigne's writings we see another advance in education. The study of books and the world was to teach the student to think. Montaigne's theories were afterwards elaborated upon by Locke and Rousseau.

FRANCIS BACON: 1561-1626

Bacon was born in London in 1561. He received his education at the University of Cambridge, Paris, and by private instruction. He became a lawyer, and in a short time he became recognized as a man of marked ability. During the reign of James I he arose to positions of honor and influence. In 1618 he was appointed to the eminent position of Lord High Chancellor.

Bacon may well be called the father of modern scientific education. In his writings he condemns the humanistic studies of his time which suppressed research and investigation.

His greatest work, the "*Novum Organum*," which was published in 1620, set forth his principles of education and philosophy. His whole work is practical and quite modern in tone. He objects to religion and the classics occupying the front rank in education. Bacon criticised the educational standards of his time as too formal. He urged students to investigate and carry on successful research work in Nature. He stated that investigation was essential to true scientific education. For example, he wrote: "It would, indeed, be dishonorable to mankind if the regions of the material globe, the earth, the sea, and the stars, should be so prodigiously developed and illustrated in our age, and yet the boundaries of the intellectual globe should be confined to the narrow discoveries of the ancients."

In general, the Baconian philosophy is set forth by the following aphorism: "There are two ways of searching after and discovering truth; the one, from sense and particulars, rises directly to the most general axioms, and resting upon these principles and their unshaken truth, finds out intermediate axioms, and this is the method in use; but the other raises axioms from sense and particulars by a continued and gradual ascent, till at last it arrives at the most general axioms, which is the true way, but hitherto untried."

Scholastic speculation has no place in Bacon's educational program. He upholds the method of induc-

tion which has become the basis of scientific education.

JOHN MILTON: 1608-1674

John Milton, poet, writer, and educator, was born in London in 1608. The writer of "Paradise Lost" was vitally and deeply interested in education. His definition of education is broad and comprehensive: "I call, therefore, a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war."

He is an earnest educational reformer in as much as he raises his will in protest against the educational concept of the age which required pupils of tender years to compose verses and essays in Latin and Greek. He claimed that these tasks belonged to students of mature minds. He also criticised the methods of universities in teaching young students upon their entrance logic and metaphysics.

Milton offered a solution of the educational problem of his day by proposing a scheme of study which was so vast and comprehensive as to enumerate almost every known subject in science and literature.

WOLFGANG RATICH: 1571-1635

In the large number of educational reforms proposed by Ratich, we find not simply the ideas of a theorist, but the principles of a practical educator set forth. He was born at Wilster, in Holstein, 1751. He received his education at the Hamburg Gymnasium and the University of Rostock.

After many years of study and effort he prepared

a course of study which, in a memorial addressed to the Electoral Diet at Frankfort in 1612, he urged that body to adopt. His views set forth plans whereby all language could be learned in a shorter time than by the methods then in vogue. He also stated that his plan properly carried out would foster the maintenance of language, government, and religion uniformly administered.

A committee was appointed to investigate his program and reported favorably. The report stated in part: "Ratich has discovered the art of teaching according to nature. By this method languages will be quickly learned, so that we shall have time for science; and science will be learned even better still, as the natural system suits best with science, which is the study of nature."

Eventually, after many failures, in 1619, under the patronage of Prince Ludwig of Anhalt-Kothen, Ratich was enabled to establish a model school at Kothen. He established his own printing house for the publication of his text-books. The teachers were specially instructed in the use of his methods. The school was opened with an enrollment of two hundred and thirty-one boys and two hundred and two girls.

The school from its incipency seemed to have a bright future before it, but various causes brought about its failure. Ratich in many ways displeased his friends and patrons. Kothen was strongly Calvinistic, and Ratich, who was Lutheran, was uncompromising in his views and made many bitter enemies. The bitter criticism which arose handicapped his work and crippled the school. He was also overconfident in the promises that he made in expecting

his system to accomplish too much. The climax was reached when he quarreled with his chief patron, the prince, which resulted in the closing of the school. He tried to establish his school elsewhere, but without success, the outbreak of the 'Thirty Years' War hampering him in his efforts.

Ratich's ideas and methods formed valuable contributions to education. He was a pioneer among educational reformers who advocated the importance of the study of the language of one's own country. His theories in many respects have been adopted in the educational methods of the present time.

JOHN AMOS COMENIUS: 1592-1671

Comenius, the son of a Moravian miller, was born at Mionic in 1592. He received his education in several German towns, but particularly at Herborn in Nassau. In 1616 he became a minister of the Moravian faith and was installed pastor of the church in Fulneck. Here he also took charge of a school and became deeply interested in education. He greatly enjoyed his work, but his happy life in Fulneck was brought to an end. Fulneck was captured by the Spaniards in 1621; and persecution arising, Comenius was compelled to leave his native country. Thus began a sad story in his life; from this time on he became a wanderer and exile in various places on the continent. However, he carried on his educational labors wherever the opportunity presented itself.

From 1650 to 1654 Comenius labored in a school at Saros-Patok. It was here that he wrote his great work on education, "Orbis Pictures." In a short

time it became a popular text-book of the schools of Europe. The title-page of the work stated that it contained "the pictures and names of all the principal things in the world, and of all the principal occupations of man."

Each lesson was carefully and clearly explained, and a picture illustrated the subject of the lesson. Comenius thereby sought to have the pupil get a true comprehension of each lesson. His plan of education was comprehensive; the vernacular and Latin were used. The schools were,—infancy; kindergarten; vernacular school from six to twelve years, when among the subjects studied were geometry, history, music, geography, religion, etc.; Latin school, which taught the liberal arts and philosophy; university and research school or college.

Without a doubt Comenius was the most celebrated educational reformer of the seventeenth century. He was a prolific author, having written one hundred and twenty-seven essays and books. His program included a thoroughly organized school system based upon consistent educational methods. His schools were established in Germany, England, and Sweden.

He did much to advance the cause of education along scientific lines. He advocated a careful study and investigation of nature as the ideal of educational development.

"Why shall we not," he says, "instead of dead books, open the living book of nature?" Quick well says, "Before Comenius no one had brought the mind of a philosopher to bear practically on the subject of education. Montaigne and Bacon had advanced principles, leaving others to see to their application.

A few able schoolmasters, Ascham, e.g., had investigated new methods, but had made success in teaching the text to which they appealed rather than any abstract principle. Comenius was at once a philosopher who had learnt of Bacon, and a schoolmaster who had earned his livelihood by teaching the rudiments. Dissatisfied with the state of education as he found it, he sought for a better system by an examination of the laws of nature.”¹

JOHN LOCKE: 1632-1704

Locke was born near Bristol in 1632. He received his educational training at Westminster School and Oxford University. Later he studied medicine. As a tutor in the Earl of Shaftesbury's family he became particularly interested in education. Here the foundations for his epoch-making views were laid. In 1689 he wrote his celebrated work, “An Essay Concerning Human Understanding,” and in 1693 he published another important treatise, “Some Thoughts Concerning Education.”

Locke claimed that the function of education was not to give mere book knowledge but to equip men for the affairs of practical life. The foundation of education was not to be based on the study of Latin and Greek, but on religion. Virtue was the first endowment that belonged to every man. He says, “As the foundation of this, there ought very early to be imprinted on his mind a true notion of God, as of the independent Supreme Being, Author and Maker of all things, from whom we receive all our good, who loves us, and gives us all things; and consequent to

¹ Quick: EDUCATIONAL REFORMERS, page 134.

this, instill into him a love and reverence of this Supreme Being."

There is also an advance made by Locke in his views on physical education. He laid down several practical rules governing the health of the body and stated the importance of observing them.

He sounded a new note in child nurture. He pointed out the folly of trying to educate children in any mechanical way. The child nature was to be carefully studied and observed, and in that way each child would be properly trained. By this method the child's personality would be developed, and since his training was to be along practical lines, it would bring his natural abilities up to the highest point of efficiency, thereby enabling him to a better discharge of his duties to the world.

The ideal which Locke had in view, in brief, was not scholastic training but efficiency for practical life. Or as Quick writes, "In everything the part the pupil was to play in life was steadily to be kept in view; and the ideal which Locke proposed was not the finished scholar, but the finished gentleman."

Locke represents the reactionary movement in education which overthrows authority of the past. He emphasizes the philosophic side of education more than the scientific. His writings show an advance movement in pedagogical thought, particularly in the importance of child study and the value of the proper development of individuality.

AUGUST FRANCKE: 1663-1727

Under the leadership of Spener at Frankfort-on-the-Main in 1670, a movement was started to increase

the religious knowledge and promote evangelical piety among the people. Spener held meetings for this purpose at his home, Dresden, and Berlin. He recognized the existence of formalism and abstract orthodoxy in the religious life of Germany. To counteract this state of affairs Spener started this work of reform. The critics of the movement in derision gave it the name of Pietism. However, out of the discussion and controversy which was aroused, Protestantism and religious pedagogy were materially benefited.

The Pietistic movement was advanced along educational lines particularly by Francke. He was born at Lubeck in 1663. He received his education at Gotha, Erfurt, and Kiel. He was a lecturer at Leipzig in 1684 on the Old and New Testaments. His lectures were attended by many students. It was here he became an advocate of the Pietistic movement. In 1692 he was appointed Professor of Greek and Oriental Languages at the University of Halle. In connection with his university work he also served as pastor of one of the local churches. His pastoral work brought him in contact with all classes of people, and he was astonished to find so much ignorance existing among them, particularly in religious matters. To alleviate these conditions Francke started a school in a very humble way. He laid stress especially on religious instructions. The school eventually grew to great proportions. His school embraced the following departments:

(1) The *Pedagogium*, the highest, in which was taught religion, Greek, Hebrew, etc.

(2) Orphanage, a home and school for younger boys and girls.

(3) Burgher school, equivalent to a well organized primary school.

(4) Free table, drug and book-store and home for women, established for the needy, indigent, and dependent.

At the time of Francke's death the total enrollment, including teachers, pupils, and others, numbered four thousand, two hundred and seventy-three.

His work at the university, school, and church required prodigious efforts. He was a man of deep personal piety and sincerity. He advanced the method of teaching theology by applying its principles to heart and head alike.

Francke advanced the science of education in theory and practice. He emphasized the importance of giving true instruction to the children. The child's future is to be borne in mind continually by the teacher so that the instruction given may be the most helpful and practical. Religious instruction received the first consideration, and then other indispensable studies were used. His rules in discipline underlie, in large measure, the methods in vogue today. His plan eliminated harshness and extreme rigorous punishment, but provided for correction by gaining the love and confidence of the children through gentleness, affection, and solicitude.

JEAN JACQUES ROUSSEAU: 1712-1778

In the early years of the eighteenth century a new movement arose in education which manifested itself

according to two tendencies,—the realistic and humanistic. However, the advocates of these tendencies were united in declaring that revealed religion had no place in education.

The greatest advocate of this movement was Rousseau. He belonged to the realist school. He advocated education from the viewpoint of nature study. He was born at Geneva in 1712. In his early boyhood days he was fond of reading, and a large number of the works were utterly worthless. His life was full of contradictions, not one which we would want to emulate. However, his principles of education have found in large measure a permanent place in that science.

His most celebrated work on education bears the title of "Emile." In it Rousseau shows himself to be an iconoclast with respect to existing religious and educational concepts. He advocates five periods of development: (1) infancy; (2) early boyhood; (3) from the twelfth to the fifteenth year; (4) up to his twentieth; (5) the marriage period. In other words, education begins with early infancy and extends to maturity.

He urges a careful study of child-nature, but child training is to be largely physical development. The training of the intellect was to begin with the twelfth year. His plan was to develop manhood in its completest sense. He says, "In the order of nature all men are equal, their common vocation is the estate of man; and whoever is well brought up for that will not fail in anything belonging to it. It is a matter of little importance to me whether my pupil be destined for arms, for the church, or for the bar. Be-

fore the vocation assigned him by his parents, Nature calls him to human life. To live is the business I wish to teach him."

His theories are very suggestive, and his principles have given new views on education, but on the whole their applications are impossible. He gave new views and new impetus to child study, and these theories after all constitute his chief contribution to the science of education.

JOHN BASEDOW: 1723-1790

Basedow was born in Hornburg in 1723. He pursued a theological course at the University of Leipzig, but his unorthodox views kept him from the ministry. Then he turned to educational work. He wrote a number of treatises on education. However, Basedow is best known as the founder of the Philanthropin. It was founded at Dessau in 1776. The Philanthropin grew out of the general dissatisfaction with the schools at the time. Basedow was largely governed in his plans and views by Rousseau's "Emile." The general idea of his system was everything according to nature. He claimed that all children were to be educated according to their natural inclinations. The child nature was not to be repressed, but through play each one was to be educated. Pictures, objects, minerals, trades, history, and commerce were all to be utilized. French and Latin were to be taught by conversation. With respect to religion, only natural religion was to be taught.

The Philanthropin became a well known institution and received favorable comment from many compe-

tent visitors, but it failed to accomplish all that Basedow had promised. He possessed little executive ability and was not fitted to be the head of the school, and in a comparatively short time resigned. The Philanthropin was finally closed in 1793. However, his experiment and methods were by no means useless. Many of his theories have formed the basis for kindergarten and primary work of the present time.

JOHANN ERNESTI: 1707-1781

We have already alluded to the humanistic tendency of the educational movement of the eighteenth century. The humanists were strongly opposed to the methods enunciated by Rousseau and his followers of the realistic school. The humanists laid great stress upon the importance of the study of Latin and Greek, not only as a source of culture, but on account of their practical value. They said Latin and Greek were the sources of culture inasmuch as the source documents of philosophy, law, medicine, history, etc. were first written in these languages.

One of the representatives of this humanistic movement was Ernesti, who was born at Tennstadt in Thuringia, August 4, 1707. He was educated at the Universities of Wittenberg and Leipsic. In 1742 he was appointed Extraordinary Professor of Ancient Literature at Leipsic and in 1756 advanced to the professorship of rhetoric. His profound scholarship was everywhere recognized. His greatest work consisted in paving the way for a revolution in dogmatic theology by disengaging it from the scholastic and mystical tendencies which had deformed it.

JOHN HENRY PESTALOZZI: 1746-1827

The opening of the nineteenth century marks the beginning of a new epoch in education. Efforts were being put forth to place popular education on a more scientific basis. The importance of developing elementary education had come to be realized, and the educators of this century were actively engaged in advancing it. The psychological tendency which also arose during this period emphasized the importance of individual child study. Consequently a new interest in child study arose, which manifested itself along practical and sympathetic lines.

One of the reformers who helped to advance the cause of new education was Pestalozzi, who was born at Zurich, January 12, 1746. Undoubtedly he was the greatest educational reformer since the day of the Reformation. At the age of six years he lost his father; he grew up under the fostering care of a pious and excellent mother. In his early school days he did not make noteworthy progress in his studies, and his fellow students often made him the object of their sport and fun. However, his good nature and unselfishness won him the friendship of many. Moreover, his university student days were marked by strong scholarship.

Later he entered the ministry; afterwards he became a lawyer, farmer, author, and teacher. However, in all of his work he was impracticable, injudicious, and he permitted his sympathies to overbalance sound judgment.

In 1775 he founded a school at Newhof where he taught fifty children, but his mismanagement involved

him heavily in debt and resulted in closing his school. Then followed a long gloomy period in his life,—a period of almost twenty years filled with despondency and poverty. However, Pestalozzi was not a man to waste his time. This became the construction period of his life, during which he wrote many volumes embodying his theories and methods of teaching. His most notable work, consisting of four volumes, was “Leonard and Gertrude,” which was a sympathetic study of Swiss peasant life. Later he wrote another very important work, “How Gertrude Teaches Her Children,” which set forth the practical side of his educational theories. He goes to the very foundation of educational ideas. He said, “The essential principle of education is not teaching, it is love.”

In 1804 he established a normal school at Yoerdun which soon acquired a world-wide reputation. In time teachers trained in accordance with Pestalozzian ideas were in demand from all the educational centers of Europe. This great school received from scholars and rulers alike the commendation which it merited. As the school grew and developed, Pestalozzi was unequal to the task of management. Dissensions arose among the teaching force which resulted in closing the school. It seemed to Pestalozzi that his life work was a failure.

We cannot read his biography without a sense of sympathy going out from our hearts to the noble and unselfish character of this good man. However, his life was not a failure. His life work produced a great revolution along instructive methods in education.

Some of his principles deserve our attention. The early years from seven to twelve, he claimed, were the most important. He said, "The child accustomed from his earliest years to pray, to think, and to work, is already more than half-educated." Education becomes a developing process, proceeding from the simple to the complex. He taught that observation was an essential factor. The common objects of life were used as the basis of instruction. According to his theory, the emphasis of all intellectual training was to be put first on the side of moral and religious instruction, which he considered to be identical.

It is impossible to measure the extent of Pestalozzi's influence on education, which in every respect has been profound. His work was continued by his pupils, Herbart and Froebel.

FRIEDRICH FROEBEL: 1783-1852

Froebel, the son of a Lutheran clergyman, was born in Thuringia in 1782. At a tender age he lost his mother, and his early life and education were considerably neglected. Later, he attended a couple of courses of lectures at the universities of Jena and Göttingen. He was deeply interested in the study of nature, and he longed to come to the knowledge of nature's application as found in her universal laws.

His thinking and studying led him to be deeply interested in the science of education. Finally through the persuasion of a friend he was induced to enter the teaching profession. In 1826 he pub-

lished his notable work on "The Education of Man," in which he sets forth particularly the education of children.

His theories and observation concerning the education of children led him to open the first kindergarten at Blankenburg, in 1837. He was the first educator to take into account the "formative and creative instinct" of child life. He recognized that the child would not only take in as the intellectual development went on, but the active normal child would also give out. Consequently he paid great attention to child activity. He held that the child properly trained and developed in the earlier stage would be what he should be in his later life.

Froebel provided for the child's restlessness, and in order to direct it into the proper channel he invented a course of games. The system of games he called gifts, so that in their usage the children would develop the power of doing, inventing, and creating. In writing of his system Quick says, "The children's employment is to be play. But any occupation in which children engage is play to them; and Froebel's series of employment, while they are in this sense play to the children, have nevertheless, as seen from the adult point of view, a distinctly educational object."¹

Froebel's theories have contributed in large measure in advancing the study of the child to a more scientific basis. His ideas have formed the basis of kindergarten work of the present time.

¹ Quick: EDUCATIONAL REFORMERS, page 409.

JEAN FREDERIC HERBART: 1776-1841

Herbart was born at Oldenburg, May 4, 1776. He was educated at the Universities of Jena and Göttingen. Before his thirtieth year he had formulated certain themes in education which he afterwards elaborated and developed. In his "Outline of Pedagogical Lectures," which was published in 1835, his ideas and theories were enlarged.

He sought to establish a system of metaphysics,^v psychology, logic, æsthetics, and ethics in which everything is interdependent and connected. He developed the psychological theories of Locke, Rousseau,^v and Pestalozzi. He rejected the old ideas with respect to the psychological faculties of the soul. Compayre writes, "The point of departure of the psychological conception of Herbart is that there are no faculties in the soul. This must be accepted in its strictest sense. Herbart does not admit in the mind any original force, any native energy. Others had dismissed to the land of dreams the old machinery of innate ideas; Herbart went farther,—he rejected not only ideas but innate faculties."¹

The mind is inherently neither good nor bad, but it develops one way or another, due to outside or external influences. The higher education is to be the governing force which is to give definite shape to character. These thoughts are the chief characteristics of the Herbartian tendency.

Herbart had an ideal which embraced the whole of humanity. He saw in the future a better humanity which would be accomplished by education.

¹ Compayre: HERBART AND EDUCATION BY INSTRUCTION, page 19.

Herbart believed that the principles of education could be effectively applied only by instruction. He held that instruction is the largest part of education. With respect to this faith Herbart was before his time. The educational world is divided today over the Herbartian conception. However, we agree with Compayre, "He will be proved more and more right in the future, because progress henceforth is bound up with an increasing spread of instruction and with the development of science."

HERBERT SPENCER: 1820-1903

With Herbart the psychological tendency in education was given new impulse, and under Herbert Spencer's guidance the sociological side was emphasized. He recognized the importance of scientific studies in educational development, but he believed the social factor to be more important.

His educational writings treated of a variety of subjects as follows: (1) physiology, (2) economics, (3) rearing of offspring, (4) political and social life, (5) æsthetics. His viewpoint of education was that culture should not be limited to the few, but should be for the many.

Spencer developed and elaborated many of the theories set forth by Pestalozzi. For example, he carried out the idea that education is a progressive development from the simple to the complex. He also upheld the Baconian method of induction.

He has shown his viewpoint of education to be broad and comprehensive. What will be his permanent contributions toward the advancement of the cause of education, only time can tell.

CHAPTER V

HISTORY OF RELIGIOUS EDUCATION: THE LATER PERIOD (*Concluded*)

The Raikes Movement — American Sunday Schools — Conventions, Institutes, and Assemblies — The Lessons.

THE SUNDAY SCHOOL MOVEMENT

The various educational movements which we have briefly traced historically, contributed in many ways to advance the cause of religious education of children and young people in general, and particularly in laying the foundations of the Sunday School.

THE RAIKES MOVEMENT

Robert Raikes was a prosperous and well-to-do newspaper publisher and editor of Gloucester, England. The city was a great center of the pin industry, in which child labor was largely employed. During the week children and adults were busy with their work, but on Sunday when they were free they turned it into a day of drinking and sporting. Harris writes, "Bull baiting, bear baiting, badger baiting, cock fighting, dog fighting, running, and wrestling were the principal pastimes."

Raikes knew of these conditions, and in order to alleviate the social conditions and to provide the

children with specific religious instruction, he decided to gather the children together to have them taught. From this plan developed the modern Sunday School.

The first school seems to have been started in the home of Mr. King, July, 1780, and Mrs. King was one of four women employed as teachers at the rate of one shilling per Sunday. Mr. Raikes in a letter to a friend described the Sabbath School work as follows: "The children were to come soon after ten in the morning, and stay till twelve; they were then to go home and stay till one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street."

Mr. Raikes also enlisted the services of the Rev. Thomas Stock in his work, and he heartily cooperated in visiting the schools on a Sunday afternoon to examine the progress made and to see that order prevailed among the children.

The movement started by Mr. Raikes was not a new one by any means, as schools of a similar character existed in the church at least fourteen centuries previous. They met with success in a greater or less degree in the dissemination of religious truth. In the seventeenth and eighteenth centuries Sunday Schools were established at the following places: In Bath, England, 1665; Roxbury, Massachusetts, 1674; Norwich, Connecticut, 1676; Plymouth, Massachusetts, 1680; Newton, Long Island, 1683; Berks and Montgomery Counties, Pennsylvania (by the Schwenkfelders), 1734; Ephrata, Pennsylvania,

1740; Bethlehem, Connecticut, 1740; Philadelphia, Pennsylvania, 1744; Norham, Scotland, 1757; Brechin, Scotland, 1760; Catterick, England, 1763; Columbia, Connecticut, 1763; Bedale, England, 1765; Doogh, Antrim County, Ireland, 1770; Bright, Dum County, Ireland, 1774; Mansfield, England, 1778.

However, it remained for Mr. Raikes to give new impetus to the movement whereby it became a large part of the religious life of all denominations. The founder was a consistent member of the Church of England, but the movement in its incipency was not the result of churchly authorization, but of individual responsibility. It was considerably later that the schools came under the fostering care of the church. For a period of three years Mr. Raikes tested his experiment of Bible School training before he sought to give it world-wide publicity.

As was stated, he was a prominent newspaper publisher of Gloucester and the editor of *The Journal*. In the columns of his paper he gave publicity to the movement, showing its successful development and laying stress upon the thought in the opportunity thus presented of giving religious instruction to the young. In an editorial he writes:

“Some of the clergy in different parts of this country, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord’s Day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages complain that they receive more injury to their property on the Sab-

bath than all the week besides; this, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read are taught the Catechism and conducted to church. In those parishes where the plan has been adopted, we are assured that the behavior of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind incapable of improvement, and therefore think and attempt to reclaim them impracticable, or at least not worth the trouble.”¹

The movement was given additional impulse and publicity when the *Gentleman's Magazine*, a London monthly magazine of great influence, published in June, 1784, Mr. Raikes' letter to Colonel Townley, of Sheffield. After telling of the inception of the School movement, he also writes:

“As my profession is that of a printer, I have printed a little book which I gave amongst them; and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, etc., which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan and set up Sunday Schools in other parts of the city, and

¹ Harris: ROBERT RAIKES, THE MAN AND HIS WORK, page 62.

now a whole parish has taken up the object; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen.”¹

Thus the foundations were firmly laid and the growth, though slow at first, pointed to the future when the movement would become world-wide in its usefulness. Mr. Raikes enlisted the following influential people of the time in his cause,—John and Charles Wesley, Whitefield, the Bishops of Norwich, Salisbury, Llandaff, the Earls of Ducie and of Salisbury, John Newton, William Cowper, William Fox, and others. Through the instrumentality of Fox, on September 7, 1785, the General Sunday School Society for the promotion of the work was organized, with headquarters at London. The queen learned of the great good the schools were accomplishing, and in an interview with the queen, Mr. Raikes told of the work. Concerning this interview he wrote to the Rev. Heckens thus: “Her Majesty most graciously said that she envied those who had the power of doing good by thus personally promoting the welfare of society, in giving instruction and morality to the general mass of the common people; a pleasure from which, by her situation, she was debarred.”²

There were many who opposed the work of Mr. Raikes. The Archbishop of Canterbury made an

¹ Harris: ROBERT RAIKES, THE MAN AND HIS WORK, page 308.

² Gregory: ROBERT RAIKES, page 95.

effort through his bishops to stop it, but without success. It was also opposed for some time in Scotland. However, the Sunday Schools had many friends who defended the movement by voice and pen. The opposition aroused greater interest in the schools, and as a consequence they began to be organized and grow more rapidly. Every great reform and constructive work has always had enemies, but their worth has outlived all opposition. Thus the Sunday Schools have grown and increased and have become inseparably identified with the church in the world-wide mission.

“In short, it is evident that the great religious decline of the eighteenth century was consequent on a lack of the divinely designated church school agency for the winning and training of the young, and that the great religious advance of the nineteenth century is consequent upon a revival and expansion of that agency, with its legitimate influence and outcome. To the reintroduction of that feature into the Protestant church polity we are, under God, the chief measure of whatever, in our religious life and methods of work, make and mark this century . . . as superior to the centuries which it follows.”¹

AMERICAN SUNDAY SCHOOLS

At the close of the Revolution the church of the young republic was in a disorganized and chaotic state. However, the leaders were not discouraged, nor did they lose hope for the future. The work of reorganization went on slowly, and the foundations

¹ Trumbull: THE SUNDAY SCHOOL, page 120.

of church work for the future were firmly and deeply laid. Coincident with the work, the need of more adequate religious education for the children and young people was clearly recognized.

In order to foster and develop the cause of religious instruction, Bishop White and others organized the First Day Society in Philadelphia, 1790. The Bishop, on a previous visit to England, had made a careful study of the Raikes Sunday Schools, and those organized by the Society in Philadelphia and its vicinity were modeled after them. The effort was made particularly to give instructions to those children who did not attend the regular church service. The teachers who were employed were, on the whole, the day-school masters, and were paid for their services. In time this plan was given up.

In 1790 the Methodist Episcopal Conference of Charleston, South Carolina, recommended that Sunday Schools be established for whites and negroes. The Conference advised the appointment of teachers who would do the work gratuitously. For almost twenty-five years the Sunday School work was crippled and handicapped by the persistent opposition of many church leaders and organizations. The opposition claimed that the establishment and organization of schools endangered the calling and usefulness of the ministerial office by the employment of lay-teachers. However, the close of the War of 1812 marked a new epoch in the development of the church and nation. All religious denominations took on a new lease of life. This was especially true with respect to the Sunday School movement. The various denominations officially recognized the place and

sphere of the schools and incorporated them in their organization. American denominations saw the great results accomplished by the incorporation of the Raikes schools into the English Church, and followed the actions of the old mother country.

After the War of 1812 the growth of the various societies and organizations to help the Sunday School movement was quite rapid. In 1816, in New York, the Female Union Society for the Promotion of Sunday Schools was organized. Soon afterward the New York Union was formed to organize schools for boys. In 1817 the Philadelphia Sunday and Adult Society was incorporated. "Incorporated by charter in 1819, it was primarily designed to be a state society, but it soon outgrew the original intentions of its projectors and took in Sunday School societies and local unions in many other states besides Pennsylvania. At the time of its incorporation, after a little more than two years' progress, it consisted of 227 unions or societies, 2,653 teachers and nearly 20,000 scholars, representing eleven states and one territory."¹

The American Sunday School Union was formed in 1824 to carry on interdenominational work in the interests of Sunday School work in the United States and Canada. The Sunday and Adult Society was united with the Union with headquarters at Philadelphia. The Union employed a large number of missionaries and agents who cooperated with all denominations in the establishment of schools, and they took the initiative in organizing schools in places where

¹ Michael: THE SUNDAY SCHOOL OF THE AMERICAN CHURCH, page 70.

the churches could not begin them. After 1815 in New England and 1816 in New Jersey, the schools grew and spread rapidly. Thus the work steadily progressed throughout the United States until the beginning of the Civil War. After the war renewed interest was manifested. The different church denominations took active steps to foster greater interest and activity on behalf of the schools connected with their church organizations. This was shown particularly in the publication of a vast amount of Sunday School literature. Gradually the work of organization developed so that to-day all denominations are thoroughly organized for the prosecution of Sunday School work, which has come to be recognized as the right arm of the church work.

The International Sunday Schools Association which was organized in 1872 was the outgrowth of the National Convention held in Indianapolis in 1872. The International Association takes in all of North America. The state, county, city, and district associations of the United States belong to this organization. The World's Association includes all national and international Sunday School associations of the world.

CONVENTIONS, INSTITUTES, AND ASSEMBLIES

The great help to be received from conferences on Sunday School work was early recognized in the history of the schools of the United States. Many local conventions were held prior to 1830. Haslett states, "In 1832 the first national Sunday School convention was held in New York City. At this convention 220 delegates were present from fourteen states and

territories. National conventions were held at Philadelphia in 1833 and in 1859, at Newark in 1869, and in Indianapolis in 1872." ¹

It was at the latter convention that the International Uniform Lesson System was adopted. After 1872 no more National Conventions were held, but they were superseded by the International Association conventions, which are held triennially. These conventions have been held at the following places: 1875 in Baltimore; 1899, Atlanta; 1902, Denver; 1905, Toronto; 1908, Louisville; 1911, San Francisco; 1914, Chicago. The following is a complete list of World's Conventions: London, England, 1889; St. Louis, U. S. A., 1893; London, England, 1898; Jerusalem, Pal., 1904; Rome, Italy, 1907; Washington, U. S. A., 1910; Zurich, Switzerland, 1913.

For a number of years many summer assemblies, chautauquas, and conferences have been held at convenient centers for the discussion of methods, Bible study, religious instruction, etc. Many of the larger denominations have also instituted similar conferences and institutes at which their own problems are discussed and instruction given, usually by competent leaders and lecturers of their own.

The keynote to-day is greater efficiency in Sunday School work along all lines, but particular emphasis is laid on the educational side. The present tendency in great conventions and conferences is to get away from considering these vital questions in the midst of a great mass of people, perhaps numbering thousands, and to divide the convention into

¹ Haslett: THE PEDAGOGICAL BIBLE SCHOOL, page 45.

sectional institutes where the problem may be considered more carefully and beneficially. Formerly the conventions begot great enthusiasm, but the accomplishment of real serious educational work was a negligible quantity. At these conferences or institutes, courses under the guidance of trained teachers are offered in teacher training, church history, missions, doctrines, Bible history, child psychology, etc. Almost all of the denominational publication houses have also published text-books for their people who desire to pursue courses on teacher training. Many schools, colleges, etc., have also instituted courses for teacher training, superintendents, pastor's assistants, etc. The present tendency is greater efficiency along educational lines, and the church and Sunday School of to-morrow will reap greater benefits in their work.

THE LESSONS

In the earliest Sunday Schools reading and writing were taught in addition to religious subjects. The majority of the children came from the destitute classes, which made this instruction necessary. The Sunday School revolutionized the English school system, and out of it came the modern elementary schools.


The English Church Catechism was the principal book studied. The lessons in the Catechism and numerous Bible texts were memorized. The memoriter work was carried to extremes, and the folly of it was later seen and much of it came to be eliminated.

About 1825 the instruction gradually reached a more systematic form. One year later the American Sunday School Union published a series of uniform

lessons. Later the Sunday School Union of London issued lesson series with brief notes and comments to guide the pupil.

In 1865 the Rev. J. H. Vincent issued a new series of lessons. After a number of changes were instituted the lessons appeared in 1866 under the caption: "Two Years With Jesus; A New System of Sunday School Study." Each year covered a course of twenty-four lessons. The first year's study was devoted to the life, journeys, and miracles of Jesus. The second included the parables, conversations, and discourses of Jesus. A golden text was chosen for each lesson, which was expected to be memorized. The lessons were used in a large number of schools.

As time went on the need of more uniform lessons became more apparent. Finally, at the National Convention held in Indianapolis in 1872, the subject was carefully considered, and a committee was appointed to arrange a series of lessons covering the whole Bible and to extend over a period of seven years. The course proposed by the committee was published and was used by many schools from the beginning. This series marked the beginning of the International Lessons.



CHAPTER VI

PRINCIPLES OF PSYCHOLOGY

Definition — Body and Mind — The Brain — The Nerves — The Stream of Thought — Attention — Knowing, Feeling, and Willing — Perception — Conception — Memory and Imagination — Habit and Judgment — Apperception — Psychology and Religious Education.

DEFINITION

Psychology is frequently defined as the science of the soul. This definition is comprehensive, but is lacking in explicitness. Psychology has to do with the mind and soul, which investigators in our psychological laboratories to-day agree are one and the same. Many who claim that psychology is the science of the soul speak of the soul as thinking, feeling, and acting; but these same states apply to the mind as well. It is not sufficient to limit the definition to the states of the soul, for to do so fails to comprehend the unity of soul with mind, and as such it is to be treated.

Psychologists have much to say about thoughts, feelings, and acts, but about the thing itself which thinks, feels, and acts, they know nothing. In order to grasp the definition of psychology from the viewpoint of the unity of the mind, it is not only necessary

to understand it in the light of the will, thinking, feeling, and acting, but all the experiences of the soul must be taken into consideration.

Dr. Gordy, therefore, gives the following clear-cut and comprehensive definition of psychology as "the science of the experiences, phenomena, or facts of the mind, soul, or self — of mental facts, in a word."¹ He writes further concerning mental fact as "a fact known or knowable to but one person directly, and that the person experiencing it; and psychology is the science of mental facts, or the science of the facts of mind."

BODY AND MIND

Experience and study show there is a very close relationship between body and mind. There is an old adage which says that "a sound mind exists only in a sound body." Education to-day lays stress upon the fulfillment of this truth. A few simple illustrations will suffice to show the relationship between body and mind. A certain young man who was ambitious to get a college education worked at hard manual labor during the day and attended college classes at night, but he was so mentally exhausted from physical effort that it was with extreme difficulty that he performed his tasks. We know a professional man who occupied a sphere of large usefulness and influence in a certain community, but he lost it, and destroyed his normal use of bodily and mental functions as well, because he was addicted to the use of a certain drug. At first he used it to stimulate his mental powers; later he became a slave to the habit. Common daily

¹ Gordy: *NEW PSYCHOLOGY*, pages 69 and 70.

experiences of life testify to the intimate relationship of body and mind.

THE BRAIN

Investigations by physiologists and psychologists show that the brain is the organ of the mind and particular parts of the brain are the "localization of mental functions." In other words, certain portions of the brain are closely connected with particular mental activities.

It will be interesting to compare the weight and size of the brain of animals with man's. The brain of a matured whale weighs about five pounds, an elephant's brain weighs the five-hundredth part of the weight of its body and a man's, about one-thirty-sixth part of his own weight. The average weight of man's brain is forty-eight ounces and that of woman forty-four ounces. The human brain is divided into three principal parts: the cerebrum, the cerebellum, and the medulla oblongata.

The cerebrum, in man, is the larger division of the brain, weighs several pounds, and occupies the anterior portion of the skull. It functionates thought, feeling, emotion, will, and intelligence. If the cerebrum is removed, there may be activity and movement, but consciousness is lacking.

The cerebellum, which is sometimes known as the little brain and weighs only a few ounces, is located in front of and above the medulla oblongata. The tentorium separates it from the cerebrum. The cerebellum functionates in the entire control of muscular action.

The medulla oblongata connects the brain with the

spinal cord. It is the center of the muscles which produce articulate speech, facial expression, respiration, and other functions.

THE NERVES

We have mentioned the close relationship which exists between the body and the brain. This is shown by an illustration which will bring out facts about the nerves which we wish to discuss briefly. Suppose you are pricked by a pin. The sharp point touches a nerve which causes pain, and immediately your hand is directed to the spot and you remove the pin. How did you know where to find the place of pain! The moment the point of the pin pricked the nerve, the disturbance caused thereby was carried to the brain by the nervous system at the rate of thirty feet per second. Reaching the brain, a certain amount of force is generated which sets the will in motion and flows along the nerves to the muscles and directs them to remove the pin.

If one were to dissect an animal of the mammalia type,—the cat, for example,—one would find many white cords, large and small; some you could trace with the naked eye, others are so minute that they could be seen only under a powerful microscope,—these are the nerves. The unit of the nervous system is the nerve cell, of which it is estimated there are about three thousand million in man's entire central nervous system.

The nerves are divided into two classes: the afferent and efferent nerves. Dr. Gordy summarizes these classes as follows: the first class connect some sensitive structure, as the skin, the retina, the nervous

membrane of the stomach, at their peripheral termination, with the center; the second connect the center with the muscles to which they are attached at their peripheral termination.

The first class are excited to activity by some structure at their peripheral termination and transmit nervous action to the center. They are, therefore, called afferent, incarrying, or centripetal nerves. The second class are excited to activity by the nerve centers with which they are connected, and transmit nervous excitation to the muscles with which they are connected at their peripheral extremity. They are, therefore, called efferent, out-carrying, centrifugal, or motor nerves.

THE STREAM OF THOUGHT

We are indebted to Professor James for this striking phrase. He likens thought to a stream wherein, as it moves along in the realm of consciousness, one idea now predominates and then another. As these ideas come along, the mind is able to focus itself on whatever idea it chooses.

According to Dr. James there are five characteristics in thought.

(1) Every thought tends to be part of a personal consciousness. In other words, each individual thought is a personal thought. It is to be denominated as my thought, as belonging to me personally.

(2) Within each personal consciousness thought is always changing. That is, we may recall thought along the same line as we had thought of it previously, but thought as recalled will not be the same as in the former state. The thought has changed.

(3) Within each personal consciousness thought is sensibly continuous. We may be asleep, but thought in our sub-conscious self continues. As long as consciousness lasts the stream of thought continues.

(4) It always appears to deal with objects independent of itself; that is, it is cognitive, or possesses the function of knowing. Concerning this point James further says: "A mind which has become conscious of its own cognitive function, plays what we have called 'the psychologist' upon itself. It not only knows the things that appear before it; it knows that it knows them. This stage of reflective condition is, more or less explicitly, our habitual adult state of mind."

(5) It is interested in some parts of these objects to the exclusion of others, and welcomes or rejects — chooses from among them, in a word — all the while.

"The importance of mind impressions to us vary. Upon some of these objects we place more attention than others. Experience shows that strict and careful attention can only be given to one object at a time." ¹

ATTENTION

We have noted that in the discussion of the stream of consciousness our mental experiences are continually changing and directing our attention to one experience and then to another. The question arises, What is attention? Attention is the concentration of consciousness as applied to any subject or object. Dr. Gordy defines it as "that act of the mind by

¹ James: *PSYCHOLOGY*, Vol. I, pages 224-290.

which we bring into clear consciousness any subject or object before the mind.”¹

Dr. Royce states: “Attention is a process that involves states of mind and physical activities which tend to satisfy such an intellectual interest, or is the process of furthering our current interest in an experience when viewed just as an experience.”²

There are two kinds of attention, which Dr. Gordy designates as involuntary and voluntary, which Dr. Royce calls passive and active, but which we prefer to term spontaneous and compulsory. By spontaneous attention is meant when the mind centers itself readily and without effort upon the idea or object. By compulsory attention the will must whip the mind into condition, so to speak, to center or to focus itself upon the idea or object. So important is attention that education cannot be had without it. It is the foundation of secular and religious education.

Perception is dependent upon attention. Day after day an individual may pass a number of houses on the street in which he lives without noticing their form of architecture, color, the shades of window blinds, etc. If he makes up his mind that he will notice something new about those houses each day, he will be surprised to note how many things he has not previously observed. Why? He has not perceived those things because his mind has not attended to them.

Memory is dependent upon attention. We realize the importance of this fact when we read or look hurriedly and carelessly, and when we are vitally inter-

¹ Gordy: NEW PSYCHOLOGY, page 111.

² Royce: OUTLINES OF PSYCHOLOGY, page 1.

ested and attend to our reading. In the former case what we read is forgotten almost the moment that we have finished it; in the latter case we remember the substance of what we have read, because we attended to it and it was stamped upon our memory.

The power of reasoning is dependent upon attention. Take a little child for example. He learns to reason by experience, and this comes about through attention. Watch him at play building a house with his blocks. If the house falls down because he placed a block in the wrong position, the next time he builds it up he will try to avoid his previous mistake, and he will attend to it very carefully, lest he fail. He develops his reasoning powers by attention.

Feeling is dependent upon attention. An individual is sometimes met who seems to be lacking in feeling. For example, he cannot sympathize, because he cannot attend. The word sympathy seems to mean very little to him, because his experiences have been foreign to it. This is indeed possible where an individual has been indifferent to this feeling. To be sympathetic likewise depends upon attending to it and developing it. The same is true of all feelings. Thus it is seen that attention plays a vital part in our mental experiences. The importance of carefully training the mind to properly concentrate itself is at once seen and realized. This is the basis of true education.

KNOWING, FEELING, AND WILLING

These three states of the mind we are experiencing continually. We are invariably knowing, feeling,

and willing at the same time. However, we cannot know, feel, or will distinctly at the same time.

For example, a Bible School teacher cannot expect his pupils to know very much about the truths to be learned from the lesson when the boys have discussed base-ball prior to the study of the lesson. Their minds are full of the sport, and they are unable to concentrate them on the study of the lesson. They have indulged themselves in the feeling of pleasure, and their minds are handicapped for the study period — to know intensively.

Again, when a man becomes mad with anger so that he loses control of his temper, and his feelings are intense, and he does and says things which he would not do in his normal condition, we see that his mind is not under the control of his will, but he does these things because his feelings are intense.

Illustrations could be multiplied, but these are sufficient to show what we mean when we state that we cannot know, feel, or will intensely at the same time.

PERCEPTION

Dr. Gordy has aptly written, "All knowledge takes its rise in sensation." This idea underlies the definition of perception as given by Dr. James: "The consciousness of particular material things present to sense is nowadays called perception."¹

To illustrate,—in order to apprehend an apple by the eye, the sensations of color, taste, touch, smell, etc., are grouped together. This involves the work of the mind. It is perception. In order to reach this

¹James: *PSYCHOLOGY*, Vol. II, page 76.

perception, the mind went through a series of processes (summarizing the idea of Dr. Gordy); it was conscious of a distinctive, definite sensation; it grouped this sensation with the recollection of sensations already experienced; and it thought of these sensations as qualities of objects having a more or less definite position in space.

CONCEPTION

The young child receives impressions on his mind, but at first he is unable to interpret these perceptions. However, gradually he comes to note the difference between loud and soft tones, heat and cold, disagreeable and agreeable tastes, etc. In time these things make an impression on his senses, and eventually he is able to distinguish each as a particular impression. As consciousness develops he is able to determine and classify the products of his senses, such as persons, animals, plants, etc.

The child does not have true and genuine conceptions until that state of consciousness has been reached whereby he is able to distinguish individuals of the same class. For example, a little boy calls his father "papa," and every time he sees him he calls him "papa," but that same boy also calls every man who talks to him or comes close to him, "papa." That child does not have a proper concept of his father as an individual compared with other men. Not until a higher state of consciousness has been reached will that child have a concept of his "papa" as a man different from other men. When that time comes he will cease calling other men "papa," because by comparison with his concept of "papa,"—a man

— he will have the conception that other men are distinctive men, but not his “papa.”

Thus may be seen what important parts perception and conception play in our mental experiences. One of the great problems of education is the utilization of these experiences by each pupil for the creation of the right kind of world in which to live. Each child must be taught to properly observe things in nature and life as it exists about us. We make our moral world, religious world, yes, whatever kind of world we choose. Thus we see how necessary it is for the child to be properly taught to look at things from the proper viewpoint, in order that his moral and religious, etc., world may be the proper kind; and that in time he should be placed on his own responsibility he should be able to put the proper value on his perception and conceptions and create the proper kind of world on his own initiative.

MEMORY AND IMAGINATION

Memory is an act of the mind whereby it retains ideas and reproduces these impressions when necessary.

For memory to fully functionate it is dependent upon five powers: (1) attention, (2) retention, (3) reproduction, (4) recognition, and (5) localization.

(1) *Attention.* For ideas to be deeply impressed on the mind and to be remembered we must give close attention to them. If one is interested in the facts one will remember them the more easily.

(2) *Retention.* After we have attended to ideas and impressed them on our minds, then comes the next step of retaining them. There are some children who

can memorize certain things, verses, etc., in a short time and repeat them verbatim without a single omission, but in a few weeks they may have forgotten them entirely. There are others who must study hard and long to learn these same verses, but they make a deep impression on their memory, and they are able to retain them indefinitely.

(3) *Reproduction.* This factor of memory is self-explanatory. It is the power whereby we are able to reproduce the ideas which the memory has retained.

(4) *Recognition.* After the memory has recalled the fact, then there must be recognition of it. Not to recognize what the memory has reproduced is rather unusual. An individual may see the face of a person that he knows very well, and he will recognize him immediately.

(5) *Localization.* By the association of ideas we are able to recall similar ideas or experiences. Thus it is that at times in recalling some past experience a similar experience is likewise recalled without recalling the time or place where it occurred. By this law of association we are able to localize our experiences and recognize each one, as taking place at a definite place and time. There are some people who have difficulty in recalling names or sometimes in giving the right name to people. These same people have overcome this difficulty by learning to pay careful attention to the name when they are told it and by associating the name with some distinctive trait of the person such as speech, complexion, dress, etc. When they meet that same individual they will not only recognize him, but by the localization of their recol-

lections they will greet him by calling him by his name.

Closely related to, and dependent upon, memory is imagination. Dr. Gordy defines imagination as "the power of the mind to form ideas of things not present."

At a very early age the child will display powers of imagination which are based upon mental experiences of memory. For example, a certain little boy, two and one-half years of age, was fond of seeing a locomotive pull a train of cars. At home in his play he used his blocks to represent the locomotive and cars. In testing him some one would say, "They are blocks." "No, no," he replied very earnestly; "my train." These blocks to him represented a real locomotive and train of cars.

The child will also imagine things not based upon his experience. He imagines all kinds of things. Here is seen the importance for the student of religious education, and for the Bible School teacher who has much to do with children, the importance of making a study of the children under his supervision to see that they develop the right kind of constructive imagination. It is possible for children to have the most distorted ideas and conceptions of religious ideals. The constructive imagination is dependent upon the materials of the reproductive imagination. The vital thing to do there is by careful, simple, concrete teaching to impress the child mind, by fundamental truth and by simple questioning to test the constructive imagination of its development along consistent lines.

HABIT AND JUDGMENT

The little child taking his first step in learning to walk does so with trembling. In a little while he has more confidence in himself, and he is able to walk a little farther. Gradually he has learned to control the muscles of his legs and to take accurate steps without the least difficulty. This is but an illustration of habit, by which we mean the performance of any mental or physical action which is acquired by frequent repetition and becomes a fixed tendency in one's nature.

By judgment, quoting from Dr. Gordy, is meant "the mental assertion of some kind of reality — the transformation or relating of separate units or elements of thought into one whole, in which each sustains definite and fixed relations to the rest."¹

To illustrate: a man meets a gentleman who much resembles a college classmate whom he has not seen for a decade, but the stranger is different enough in every way so that he is not certain. However, looking at the left hand and seeing that the stranger's little finger is crooked, he recalls the fact that his friend's finger was likewise crooked, the result of a closely contested baseball game in college days which this same man was instrumental in winning. By associating all these ideas, he is certain that his judgment is correct and that this is the man.

Habit in a certain sense is the basis for correct judgment in all states. Habit is the resultant of a well ordered and governed mind. It forms the basis

¹ Gordy: NEW PSYCHOLOGY, page 311.

for correct and properly constituted judgments. When one's mentality is properly controlled, invariably judgment will be properly formed. Thus definite judgment of all kinds can only be formed where every point is clearly established and identified.

APPERCEPTION

By apperception we mean the process whereby the mind assimilates new ideas already present or existing, as Dr. James has explained it in his masterly way in the following quotation:

“Nothing is more congenial, from babyhood to the end of life, than to be able to assimilate the new to the old, to meet each threatening violator or “buster” of our well-known series of concepts as it comes in, see through its unwontedness, and ticket it off as an old friend in disguise. This victorious assimilation of the new is in fact the type of all intellectual pleasure. The lust for it is curiosity. The relation of the new to the old, before the assimilation is performed, is wonder. We feel neither curiosity nor wonder concerning things so far beyond us that we have no concepts to refer them to or standards by which to measure them. The Fuegians, in Darwin's voyage, wondered at the small boats, but took the big ship as ‘a matter of course.’ Only what we partly know already inspires us with a desire to know more.”¹

PSYCHOLOGY AND RELIGIOUS EDUCATION

From our discussion of the principles of psychology we have seen how important a relation it bears to

¹ James: *PSYCHOLOGY*, Vol. II, pages 110 and 111.

education. It forms the basis of education. So important is it that every Bible School teacher should be thoroughly grounded in its fundamentals and apply those principles in teaching.

The Bible School teacher with such an ideal in view will be vitally interested in teaching. He will be earnest minded in seeking to know the content of children's minds. A teacher who, through faulty preparation and lack of knowledge of psychological principles, may say his pupils are "stupid," "indifferent," and "totally incapable of grasping truths," will, if he is sincere, find the fault invariably lies with himself rather than with the pupils. The whole trouble lies in not knowing the content of the child mind.

The advancement of the Kingdom has suffered too much in the past by faulty teaching in our Bible Schools. There is no reason why pupils should feel they have graduated from the school when they have reached the "teen age." This is the time of life when they need religious teaching and when they should grow into that larger life to render splendid service to the church and Bible School.

Consecrated teachers are needed, but also those who combine a thoroughly trained mind psychologically with consecration. We believe when teachers are thus trained, pupils can be held by the Bible School.

The mistake continually made in Bible School teaching is that too much is taken for granted with respect to children's knowledge. Too often there is assumption that they know things that they do not know, and, that they should understand things concerning which they know nothing.

It is not expected that the Bible School teacher is to be a specialist in psychological principles, but it is expected that each teacher knows the content of the child mind in order that each child may be properly taught. Herein will be found the success of Bible School teaching.

CHAPTER VII

CHILD DEVELOPMENT

*Comparative Development — Two Factors —
Heredity: Physical, intellectual, and moral heredity
— Environment.*

COMPARATIVE DEVELOPMENT

Dr. Nathan Oppenheim in his charming little volume, "The Development of the Child," has two enlightening chapters on the comparative development of the child. The facts we present here are in large part a resumé of his views on the comparative development of the child.

Educational experience and comparative study of the child and adult have led to the adoption of the principles that a line of distinctive instruction is to be followed in the training of the child quite different from that presented for the mature mind.

There are many people, particularly parents, who think their children differ from themselves only in size and immaturity. However, as Dr. Oppenheim shows, they are alike only in the most general ways. We can give only a few brief facts in the comparative development of the child life, but they will suffice to illustrate our point sufficiently. A resumé of Dr. Oppenheim's investigations are as follows:

For instance, one may say that children are more supple than adults, but not merely because they are

younger; it is rather because they have relatively a greater proportion of muscle tissue and a smaller proportion of tendons. Then there is actually less of the elements which make the body rigid. A word about the head. In the infant the breadth of the skull in its thickest diameter equals or even may exceed the total height of the skull and face, while in the adult it is about three-quarters of it. In the eye one finds about two-thirds of the growth accomplished in earliest infancy. On the other hand, the *recessus opticus*, a transverse groove leading to the optic nerve, is more marked at birth than in adult life.

In the lungs during the first two years of life, the walls of the *alveoli* or air spaces are thick, and their blood vessels are loosely held. It is not until the fourth or fifth year that the proportionate adult development between the *alveoli* and the *bronchi* begins to be obtained, and the *stroma* or connective tissue frame-work has become dense and binding, restraining the capillaries as in adult life. Nevertheless, in spite of the approximation towards adult proportions, the neighboring parts do not immediately fall into line. This we see from the fact that the diaphragm, situated just below these structures, lies higher than in the adults.

In children the brain is large, but chemically it contains a large percentage of water; it is, therefore, softer than in adult life, and the specific gravity is lower. Its gray and white substances differ very little from each other in color and composition. And not only in the brain, but also in almost all the tissues, there is a marked difference between child life and adult age.

Educational reformers and scientific investigators have firmly established the principle which clearly shows that a distinctive line of training must be adaptable to child life in secular and religious instruction. Home training of the child must likewise be borne in mind in order that the child may be properly instructed.

TWO FACTORS

Dr. Drummond points out significantly that "we are coming to recognize that the primary aim in education should be, not instruction in subjects, but development of mind." In other words, education has to do in childhood with the development of personality. For it is personality which is the foundation of character.

The two factors which determine the nature of child personality are heredity and environment.

HEREDITY

What is it? In order to understand it, a number of definitions will be in order. "Heredity is that biological law by which all beings endowed with life tend to repeat themselves in their descendants; it is for the species what personal identity is for the individual. By it a groundwork remains unchanged amid incessant variation; by it nature ever copies and imitates herself."¹

Weismann says, "It is the process which renders possible that persistence of organic beings throughout successive generations, which is generally thought

¹ Ribot: HEREDITY, page 1.

to be so well understood and to need no special explanation.”¹

The general conception of heredity is that “like begets like”; in theory this ideal is correct, but practically the law of life does not work out with such mathematical precision. The law is more simple in the vegetable world, more complex among the higher animals, and becomes particularly more complicated in man.

With respect to the laws of heredity, Ribot shows that there are four:

(1) *Direct Heredity*. It consists in the transmission of paternal and maternal qualities to the children. He shows there are two aspects of this form:

a. The child takes after father and mother equally as regards both physical and moral characters,—a case, strictly speaking, of very rare occurrence, for the very ideal of the law would then be realized.

b. The child, while taking after both parents, more specially resembles one of them; and here again we must distinguish between two cases. The first of these is when the heredity takes place in the same sex from father to son, from mother to daughter. The other, which occurs more frequently, is where heredity occurs between different sexes — from father to daughter, from mother to son.

(2) *Reversional Heredity*. This law is sometimes called atavism. It consists in the reproduction in the descendants of the moral or physical qualities of their ancestors. It occurs frequently between

¹ Weisman: *ESSAYS ON HEREDITY*, Oxford Translation, page 71.

grandfather and grandson, grandmother and granddaughter.

(3) *Collateral or Indirect Heredity.* This is of rarer occurrence than the foregoing, and subsists, as indicated by its name, between individuals and their ancestors in the indirect line,—uncle, or grand-uncle and nephew, aunt and niece.

(4) *Heredity of Influence.* Finally, to complete the classification we must mention the heredity of influence, very rare from the physiological point of view, and of which probably no single instance is proved in the moral order. It consists in the reproduction in the children by a second marriage of some peculiarity belonging to a former spouse.”¹

It would be very interesting and instructive to trace each law in its details, but this would be beyond the compass of our book. It is our purpose to trace the general application of the laws along the lines of physical, intellectual, and moral heredity.

PHYSICAL, INTELLECTUAL, AND MORAL HEREDITY

As the result of extensive studies on the problem of heredity, Galton has formulated the following law: “Each parent contributes on an average one quarter, or (0.5),² each grandparent one-sixteenth, or (0.5),⁴ and so on, and generally the occupier of each ancestral place in the n^{th} degree, whatever be the value of n , contributes $(0.5)^{2^n}$ of the heritage.” This is not the ideal way to express the law of heredity, and many exceptions will be found to contradict it, but the principle enunciated by Galton is true. As Dr.

¹ Ribot: HEREDITY, page 147.

Drummond has pointed out so clearly, the "doctrine of heredity is a kind of scientific determinism."

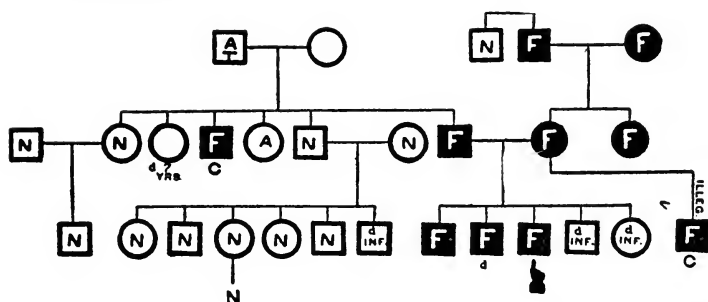
Concerning parentage, place of birth, or the number of talents he may be endowed with, the child born into the world has no choice. As the result of his inheritance each child possesses certain potentialities which may or may not be actualized by circumstances, education, or individual choice. A child may possess the talent to be an artist or musician, but the force of circumstances may permit that talent to die.

Each child inherits certain physical tendencies, and the manner in which they will be developed will depend largely upon the environment of his life. For example, a child may be born of tubercular parentage, but it does not necessarily follow that the child will have the disease. As I write I have in mind such a case, but the child has grown to strong, robust manhood, and to see him one would never suppose that he was the offspring of tubercular parentage. In his early childhood his physical nature was weak, and there was every tendency to indicate that he might become subject to the dreaded disease. However, he was given careful attention as to his food, bodily health, air, and exercise, and he outgrew those inherited tendencies. Numerous similar examples could be cited. When the weak physical tendencies are properly treated, "the probability is," in the words of Dr. Drummond, "that he will live to a green old age."

It will be in order here to note the tendency of heredity with respect to intemperance. There is really general agreement among scientists that it is impossible to transmit intemperance, but the physical

condition shows a potential tendency which, if subjected to favorable circumstances, will invariably lead to the drink habit. Scientific investigation shows that intemperance also affects the morals and intelligence of offspring of such parentage.

Professor H. H. Goddard of the Vineland Training School of New Jersey, who has conducted special research work along the lines of heredity with respect to feeble-minded children, reports the following, which is represented by a chart.



The symbols used in this chart are the following: square indicates male; circle indicates female. A capital letter indicates disease, habit, or condition, as follows: A, alcoholic (habitual drunkard); F, feeble-minded, either black letter, or white letter on black ground (the former when sex is unknown); T, tuberculous; D, died, Inf., infancy; hand shows which child is in the institution for feeble-minded; Illeg., illegitimate; C, criminal.

"The explanation of the chart is as follows: On the lowest line, which represents the brothers and sisters of the child in the institution, the children are indicated in the order of birth,—the oldest to the

left. This chart shows the maternal grandparents feeble-minded, and they have, as usual, only feeble-minded offspring — two girls. One of these married a feeble-minded man whose brother was feeble-minded and a criminal, and whose sister was disgracefully alcoholic. However, a normal brother of the husband married a normal woman and had six normal children. The offspring of the feeble-minded woman and this feeble-minded man were three feeble-minded children and two others who died in infancy. An illegitimate child of this woman is feeble-minded and a criminal.”¹

The examples cited as the result of physical heredity are but a few of the thousands that could be mentioned. Illustrations showing the results of intellectual and moral heredity may also be found in abundance. The law of physical heredity is the same as applied to intellectual and moral concepts, only more complex. The intellectual and moral status of our children is the resultant of the inheritance they have received from their ancestors. Careful psychological and educational investigations have shown that the child who has inherited strong moral and intellectual tendencies most readily responds to instruction. The researches of Galtom show that a child resembles its parents in mind as well as body. Dr. Bradford, who has made careful studies of hereditary moral and intellectual tendencies, among his numerous examples reports the following:

(1) *Poets*. “Coleridge was a poet and a metaphysician. His son Hartley was also a poet, and

¹ H. H. Goddard: REPORT AMERICAN BREEDERS' ASSOCIATION, Vol. VI, p. 104 and 105.

subject in his precocious childhood to visions. His imagination was singularly vivid and of a morbid character. He inherited also his father's love for stimulants. The Rev. Derwent Coleridge, another son, was an author likewise, and principal of the Chelsea Training College. The daughter, Sara, was also a writer, and possessed all her father's individual characteristics. She married her cousin, and of this union was born Herbert Coleridge, a philologist. If, now, the lineage of Goethe, Hugo, Milton, etc., are studied, it will hardly need an argument to show that heredity works among the poets."

(2) *Music*. "The hereditary character of musical talent is well known. Allegri, author of the '*Miserere*,' was of the same family as Correggio the painter, and the artistic talents are probably radically one, whether they be manifested in rhythm, in color, or in sweet sounds. Andrea Amati was only the most illustrious member of a family of violinists at Cremona; Mozart's father was a violinist; Beethoven was the son of a tenor singer; and Mendelssohn was of a musical family. The Bachs supply perhaps the most distinguished instance of mental heredity on record. The family began in 1550 and lasted through eight generations, to the year 1800."¹

These illustrations are sufficient to show the potency of heredity in the physical, moral, and intellectual tendencies of child life. These tendencies may be potent factors for regeneration or degeneration of the individual life. Evil tendencies show how deep-seated is the taint of sin in human nature.

¹ A. H. Bradford: HEREDITY AND CHRISTIAN PROBLEMS, pages 38 and 39.

Thus scientific investigation shows the forcibleness of the truth of God's Word that the iniquity of the fathers is visited upon the children of the third and fourth generation, and loving kindness is shown to a thousand generations that love God and keep his commandments. Under the guiding hand of religious education through the child life, the hereditary taint of evil tendencies will be gradually lessened, and the blessings of virtue and purity will be the future heritage of the children of the great human race.

ENVIRONMENT

We have shown that a child is born into the world endowed with certain tendencies which he has inherited from his ancestors. The way those tendencies shall be influenced will largely depend upon his environment. After birth it is largely environment that determines man's character. By environment we mean those influences which are brought to bear from without on an individual's life after birth. Dr. Bradford also gives this definition, "It is the sum of all that is extrinsic to a human being, and which in any way touches or influences him from the beginning of his career."¹

Among the influences which may be mentioned are climate, health, home, business, religious and secular education, morals, etc. It would indeed be interesting to trace each factor as a contributing agent to the development of an individual's character, but all of these phases are beyond the compass of this chapter. The phase of development which concerns us

¹ Bradford: HEREDITY AND CHRISTIAN PROBLEMS, page 54.

here is,—To what extent are the hereditary tendencies of the child life modified by environment?

Some investigators assert that heredity is a stronger factor in determining character than environment. For instance, Ribot agrees with Burdach that "heredity has actually more power over our mental constitution and our character than all external influences, physical or moral."¹ Ribot writes, "So variable is the influence of education that we may doubt whether it is ever absolute. It is needless to cite facts from history, which tells only of men of eminence or distinction—we need only appeal to every-day experience. It is not rare to find children sceptical in religious families; debauched men amid good examples, or ambitious men in a family of retiring, peaceable disposition. Yet we are speaking only of ordinary people whose life passes away on a restricted stage, who die and are forgotten."¹

Elsewhere he writes: "We must bear in mind these facts and be careful not to believe that education explains everything. We would not, however, in the least detract from its importance. Education, after centuries of effort, has made us what we are. Moreover, to bear sway over average minds is in itself a grand part to play; for though it is the higher minds that act, it is mediocre minds that react, and history teaches that the progress of humanity is as much the result of the reaction which communicates motion as of the actions which first determine it."²

We recognize the fact that the messages we have quoted, coming as they do from specialists, are de-

¹ Ribot: HEREDITY, page 346.

² Ribot: HEREDITY, pages 350 and 351.

serving of the most serious consideration. However, we cannot agree with their viewpoint that heredity is a stronger factor than environment in determining character. Our observations have led us to take the side of environment. In this view we are upheld by many scientists, religionists, educators, social workers, etc. If education and religion are powerless to uplift humanity, truly the future of the human race is very dark and gloomy. Even Ribot acknowledges that education has been a most important factor in the developing of the race. History shows that true education has been a great constructive factor in the positive development of humanity.

If we follow at the present time religion, educational, and social reform movements, we see there is the recognition of the powerful influence of environment to uplift and elevate the individual and community alike. We could cite a multitude of examples wherein we could show that environment can and does modify hereditary tendencies for the betterment of the individual. For instance, follow the work of the various children's aid societies which have as their mission the saving of children who are the victims of unfavorable circumstances in homes where vice, intemperance, etc., prevail, and who are afterwards placed in homes where conditions of purity and education obtain. The results obtained are far-reaching. Evil and vicious tendencies in the child life have been overcome, and the good qualities have been developed and noble characters formed.

Dr. Bradford significantly points out the importance of environment when he says: "The importance of reaching the forces of heredity as early as

possible with right training is evident. Delay means opportunity for evil environment to appeal to evil in the soul. The nearer to the moment of birth the influence of purity, healthfulness, and religion can be brought, the greater the probability that they will become predominant forces in determining character and conduct.”¹

¹ Bradford: HEREDITY AND CHRISTIAN PROBLEMS, page 69.

CHAPTER VIII

PERIODS OF DEVELOPMENT: EARLY CHILDHOOD

Growth — Play Traits — Memory — Imagination — Self — Dependence — Fear — Language — Religious Education.

There is general agreement among psychologists at the present time that the child recapitulates in his physical and mental development the chief periods of the history of the race. He also has his own peculiar and distinctive periods of growth. We cannot draw an arbitrary line and say that precisely at this point one period ends and the next epoch begins. The ages of development are only approximate. It is our purpose to treat briefly and yet at sufficient length these various periods in this and subsequent chapters.

A simple division of the periods of the life of man is as follows:

- (1) Babyhood — the first three years.
- (2) Childhood — three years to twelve years.
- (3) Adolescence — twelve years to twenty-five years.
- (4) Manhood — twenty-five years to the end of life.

GROWTH

Early childhood is marked by rapid physical growth. During the first year the child grows about eight inches. The first six years is marked by a growth of about twenty-five inches.

The child is restless, active, and takes delight in doing things. It is estimated that he can keep still about fifty seconds. He needs this motion and energy; it is necessary for his growth. It is a mistake to repress his active and restless spirit, but it is to be utilized and directed in proper channels to foster the growth of his bodily functions. The proper direction of this force will reflect itself in the temperament and disposition of the child; repression means ill-temper; development, a lovable nature. The kindergarten provides for motion exercises and songs and even play, all planned toward controlling and directing the restless child spirit. Each Bible School should follow along the same idea in planning the service to fit the age of the children, and not vice versa.

PLAY TRAITS

Coincidental with growth is the play trait in children. Play can be made to act as a means toward fostering growth and the direction of their boundless energy and activity into proper channels. Dr. Drummond well says: "Play, then, may be regarded as Nature's method of education."¹

During the period of early childhood, plays are largely individualistic. The earliest kind of plays

¹ Drummond: CHILD STUDY, page 219.

are largely those of movement. The impulse is to kick, run, jump, climb, etc. Very early the impulse to imitate is manifested. Their play shows how eagerly and closely they imitate their elders. They enter into their play with energy, earnestness, and interest. They imitate every word, art, gesture, and mannerism of their elders. They play engineer, doctor, preach, build houses, spade garden, play soldier, write letters, etc. All these activities present tremendous opportunities for later life. Foundations may be laid in child life which will show results later in character, education, usefulness, and responsibility.

Again, the idea of the kindergarten needs to find a large place in our Bible School so that the children may be taught the right ideals toward things religious. Religion and education must be recognized as one. Reverence, so essential to religious ideals, can be impressed on the child mind where play is properly directed and its lessons taught by the introduction of the kindergarten in the Bible School. On this point Coe says:

“The practical problem is, in part, to extend the Christian spirit through all the games and plays of childhood and youth, and the play spirit through the instrumentalities of religious education, so that the whole life shall be lived as in the sight of God and in friendship with Christ. If the thought of God or of Christ chills the joy of games and plays, that merely proves that we have misinterpreted the divine to children. A child who cannot freely unbend in the presence of his earthly father or an elder brother is a witness against such a father or such a brother. There is imperfectly revealed fatherhood, and imper-

fectly revealed brotherhood. The fact that we have so represented the heavenly Father and the great elder Brother of us all shows how slow of heart we have been, how slightly we have grasped the principle of incarnation. God in Christ means God in childhood as well as in manhood; God in childhood's plays, therefore, as truly as in the manhood's labor and worship." ¹

MEMORY

The memory of childhood must be viewed from two points: (1) physiological; (2) psychological.

From the physiological point of view the memory is strong. The mind at this age is very susceptible to impressions, many of which become permanent. It is the most impressionable period of life, and these memories of childhood experiences are remembered longer than any others.

From the psychological side the memory is weak. This is due to the fact that in early childhood the power of attention is small. However, the psychological side of memory becomes stronger as the child becomes older.

IMAGINATION

Early childhood is marked by a very strong and active imagination. At first the imagination starts from the world of reality. The results of the imagination of children are brought out particularly then in their play. Their imaginative world is real in every sense of the word. For example, my little girl is very fond of paper dolls. She calls these dolls her

¹ Coe: EDUCATION IN RELIGION AND MORALS, pages 145-156.

family; each one is a real person, having a name, and in the course of her play each doll does something or goes somewhere. Sometimes she takes her doll family down town to shop, they go to school, to church, and Bible School, on pleasure trips, etc.

There is also frequent tendency for a child to elaborate some story or simple experience in his life. He will mingle facts and fancy in his statements. It will be difficult from his telling it to determine where fact ends and fancy begins. In this respect children cannot be said to be telling falsehoods. They should not, as is so often claimed, be punished, as is so often done; but children should be helped to properly develop their imagination.

Children are naturally fond of stories, and every effort should be made by parent and teacher to tell them good, simple tales which will be the means of developing their imagination along constructive lines.

SELF

It is interesting to note along what lines a child learns to know himself, and the manner in which he develops self-consciousness. The early life of the child is for him a period of explanation. He gradually learns to know his body. In this way he separates himself from his surroundings. For example, a child of a few months carefully studies his hands and eventually learns to use them in various ways. When he learns to walk and his sphere of activity is increased thereby, he is able to do more things; the self-idea grows and develops more rapidly from this time on. Confidence and power are quickly developed.

Another step in the emergence of self is in the use of pronouns and names. A little child will invariably call himself "Bubber" (brother), or by his first name. The pronouns "I" or "me" are not used until considerably later. The boy will say of a toy, "Bubber wants it." He means himself, and the desire for the toy gave expression to a consciousness of his own personality. His later use of "I" as substitution for "Bubber" likewise illustrates a distinct concrete idea of "self." Tracy says, "The 'I' feeling is often present, therefore, before the word is used. The concept of the self is not *generated*, but only rendered more exact and definite by speech."¹

Personal possessions are indicative of self-consciousness. Children of this age are usually very selfish. They are not willing to share their toys with another playmate. Their selfishness is peculiar to the period of life and is but an evidence of the development of self-individuality. A child manifests the spirit of ownership and selfishness particularly when he sees another child having a toy that perhaps he discarded,— then he wants it; or perhaps when one tries to take one of his toys, he will insist on having it. This passion of ownership and selfishness is even manifested by the child before he is able to talk.

It is characteristic for children under six years of age to lie, cheat, and steal in order to possess and acquire property. Parents and teachers try to keep these forces down and to overcome them. They try to teach them unselfishness, not to do these things, and to respect rights of others. However, these are the natural traits of the period of life. By careful

¹ Tracy: *PSYCHOLOGY OF CHILDHOOD*, page 73.

guidance and teaching and not punishment, these forces will be overcome and spend themselves. "These deeds are giving the child an idea of self."

Such are the various factors entering into the development of the child's self-consciousness, by which "he raises himself higher and higher above the dependent condition of the animal, so that at last the difference between animals and human beings obtain such infinite magnitude."¹

DEPENDENCE

The little child is dependent upon his parents. He clings very closely to them and to his kindergarten teacher. His trust and faith in them is boundless. He believes whatever they tell him. He accepts their statements literally. This fact is well illustrated by his religious belief. Whatever the children hear they believe. The varied conceptions of religious belief that they hold are most remarkable. The simple religious stories that they are (or should be) taught are invariably mingled with religious and theological phrases which they have heard from parental conversation. The child translates all statements that he hears into some concrete form which will be intelligible to him. His imagination runs riot, and fact and fancy are so intermingled, in consequence, that his conceptions of God are grotesque and weird. On this point Dr. Pratt reports the following example, which is the common belief of many children: "God is a big blue man who pours rain out of big buckets, thumps clouds to make thunder, puts the sun and moon to bed, takes dead people,

¹ Tracy; *PSYCHOLOGY OF CHILDHOOD*, page 74.

birds and even broken dolls up there, distributes babies and is closely related to Santa Claus.”¹

John Fiske's conception is also very interesting as he writes, “I remember distinctly the conception which I had formed when five years of age. I imagined a narrow office just over the zenith, with a tall standing-desk running lengthwise, upon which lay several open ledgers bound in coarse leather. There was no roof over this office, and the walls rose scarcely five feet from the floor, so that a person standing at the desk could look out upon the whole world. There were two persons at the desk, and one of them, a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand, another behind his ear, was God. The other, whose appearance I do not distinctly recall, was an attendant angel. Both were diligently watching the deeds of men, and recording them in the ledgers.”²

It is well-nigh impossible to dispell these grotesque anthropomorphic conceptions from the child mind, but by careful guidance and teaching the child will outgrow them.

FEAR

Another trait peculiar to childhood is fear. The manifestation of fear seems to be instinctive, since childhood has had no experience of the dangers from which fears arise. The instinct, inherited undoubtedly, points back to the primitive condition of the race ages ago.

Unusual noises, such as thunder, booming of can-

¹ Pratt: *PSYCHOLOGY OF RELIGIOUS BELIEF*, page 201.

² John Fiske: *THE IDEA OF GOD*, page 116.

non, explosions, have caused fear. Children have been known to slap their hands in delight at bright dazzling flashes of lightning, but to become well-nigh hysterical at the loud rumbling noise of thunder.

The bigness of some object is also another cause. For example, a little girl once awoke from her sleep and cried out, "Mamma, Big Woo got me!" She said it was in her bed, and for several nights it was impossible to get her to sleep there. The mother gradually learned from the child that her "Woo" possessed big eyes, big teeth, big wings. She was very fond of looking at pictures of animals, and evidently she had dreamed of some animal of such a fantastic form. It was only possible to overcome this fear by telling the child that papa drove the "Woo" away, and he would not let it hurt his little girl.

Childhood will outgrow this instinct of fear, in part. However, it is essential to eliminate it from childhood as soon as possible. A child is naturally affectionate and sympathetic, and by developing these qualities, fear can be largely overcome. In the stories told the child, and in whatever is taught him, fear should be absent.

LANGUAGE

When a child begins to speak, there is a marked period of development of mind power. Continued use of language marks a larger development of mind. The child begins to use language as a result of sensation, perception, memory, and other mental experiences. Speech also comes from imitating those about him, as when he tries to say words that others have said. A child's vocabulary will largely depend

upon his environment and educative fondness. A child in a home where there is culture and a vital interest in teaching him will learn much more rapidly than a child which is left to shift for himself.

Dr. Tracy has made a careful comparative study of the vocabularies of children from which we take the following: "A child of nine months is reported as speaking nine words plainly." "A child of twelve months uses ten words with meaning. Six of these are nouns, two adjectives, and two verbs." "A girl of seventeen months is reported as using thirty-five words, twenty-two of which are nouns, four verbs, two adjectives, four adverbs, and three interjections." "A girl at two years employs thirty-six words, distributed as follows: nouns, sixteen; adjectives, four; pronouns, three; verbs, seven; adverbs, three; interjections, three."¹

Other investigations have shown that a child's vocabulary at thirty-two months numbered 642 words; five and one-half years, 1,500 words; seven years of age, about 2,500 words. As time goes on a child's vocabulary rapidly increases, due to his reading and contact with the outside world.

RELIGIOUS EDUCATION

To provide religious education for this period of early childhood is a most difficult problem. As noted, it is a period in which the instincts and impulses predominate. It is a time when the child has little or no power of discrimination.

At about the third year the moral sense has awakened, though in a very incomplete degree. By

¹ Tracy, *PSYCHOLOGY OF CHILDHOOD*, page 144.

the sixth year the child has a fair knowledge of right and wrong as developed through his limited experience.

In seeking to control and develop the tendencies and impulses of children into right channels, parents will sometimes meet with obstinacy. Sometimes the serious mistake is made of seeking to break this will power. A child in such a condition requires careful teaching to bring about proper functioning of his will. His will is not strong, but weak. The tendency of the will is to functionate along actional and attentive lines. Such a child must be taught the proper development of action, and to attend well. These are the resultants of a properly developed normal child will.

Religious education during the first period of child life must be based on simple truths and come largely through the senses. Lessons of nature can be impressed on his mind, it seems, better than any other. In a short time he will respond to nature lessons, and an instinct hitherto hidden in his life will be answered. The journeys to the mountain, woods, fields, or seashore will never be forgotten by a six year old child, and lessons of the time with respect to God's creative power, etc., will be impressed on his mind.

The nature instinct in him will respond in large measure to the truths unfolded to him with respect to nature's God. Dr. G. Stanley Hall has well said: "The first need of childhood to-day is ample, long, all-sided exposure to all the nature influences. That is the basis of religion. It is the basis without which religion will never be complete, or what it might

otherwise have been. In the Bible School nature lessons illustrating the Father's care, and Bible lessons uttering forth truths of human life, should be taught simply and briefly."

CHAPTER IX

PERIODS OF DEVELOPMENT: LATER CHILDHOOD — SIX TO TWELVE YEARS

Growth — Mental Developments: Memory; Imagination, humor, curiosity — The Collecting Instinct — Religious Education.

GROWTH

The period of childhood is marked by rapid growth of bodily organs and mental functions. The child spirit is less restless, and the power of attention is better developed in consequence. However, he shows tireless activity. He lives a life of intense action. This spirit is manifested in his games and play. The imitative instinct of the first period is continued into the next period, but it is manifested in a more complex manner. The prominent feature of his imitative nature is shown in his games. Says Dr. Drummond: "Many of these games are of great antiquity. They are learned by imitation, generation after generation, and owe their durability to the satisfaction they give to certain primitive instincts, especially the fighting and hunting instincts which are so strong in boyhood."¹

Emulation seems to be an innate instinct in boyhood which is brought out prominently in his life by

¹ Drummond: CHILD STUDY, page 221.

his plays. He enters into them with intensity of earnestness, with grim determination to do his best in order that his individual superiority may be manifested. The games and spirit of emulation develop in boyhood efficiency, skill, and accuracy in the performance of his individual part. Parents and teachers should strive to keep alive in each boy's life this spirit of emulation as it will mean much to him in achieving success in later life.

With his growth, the formation of habits go hand in hand. The spirit of emulation as an impulse is a most important factor in his life, and if properly controlled and directed will help in large measure in paving the way for the formation of high moral and Christian habits.

The growth of this period is also marked by daring and courage. A boy of ten or twelve years is ready to fulfill any dare. He is always ready to do the impossible. His fearlessness goes to the extreme in that he has no sense of danger. For example, we know of an eleven year old boy who was dared by his companions to climb to the top of a very high, slender flag pole on a very windy day. To have climbed up to the roof of the pavilion was dangerous in itself, but to endeavor to reach the top of the flag pole was foolhardy as well as dangerous. However, the boy took up the dare, and when he was half way to the top of the pole it cracked. His companions called to him to come down, but he kept on until he reached the top. When he reached the roof the pole fell. When he got down to the ground, his companions cheered him. All he said was, "I never take a dare." This illustration shows the physical characteristics

of this period, marked by activity, daring, courage, and recklessness.

MENTAL DEVELOPMENT

MEMORY

During this period the memory is active and shows remarkable development. About the age of nine the power of the memory to remember the concrete is at its best. From about the age of eleven or twelve onwards, the memory has reached the period of development when abstract terms are memorized with comparative ease, and retained.

Concerning the different types of memory Dr. Haslett writes: "Different types of memory are found to exist. The visual type remembers things in terms of visual images, while the tactual features largely disappear. The auditory type sees things in terms of hearing, while the visual and tactual may fade away. The tactual type remembers in terms of touch. The mixed type of memory is probably the most common of all, and the most valuable. Usually one of the three types prevails in each mind, and the aim in teaching is so to present the material as to appeal to the dominant type."¹

IMAGINATION

As in the earlier period, so in this age, the imagination is very active. However, it does not develop the extreme fantastic pictures of the former period. It is more under the control of the mind. Its products cover a wide range of forms. "In their origin they may be almost exclusively emotional or as ex-

¹ Haslett: THE PEDAGOGICAL BIBLE SCHOOL, page 124.

clusively intellectual. They range all the way from the laying of a few sticks together in a certain way to the carving of the Apollo Belvedere; from the potato-masher to the linotype; from 'Ba, ba, black sheep,' to the Book of Job; from the mud hut to the towering cathedral; from the crude sketches of the simple-minded peasant to the noble frescoes of the Vatican. Out of imagination rises the beautiful world of art, inspiring and refining the race. It touches every side of life and makes progress possible." ¹

HUMOR

At no other period in life is there such a crude sense of humor as in this. Children in the earlier stage are easily amused, but there must be something exceedingly incongruous and ludicrous to appeal to their sense of humor. Their conception of humor is largely the resultant of their fantastic imaginings. Many of the incongruities which amuse them in the imagination, in this period are sought after in reality. The child takes keen delight in pulling the cat's tail, tying a tin can to a dog's tail, and in the performance of various other crude and raw tricks.

Much of this coarse enjoyment will gradually pass away in time, but it will require careful and painstaking efforts on the part of parents and teachers alike to overcome and curb these tendencies. The point is to awaken in the children's minds affection for animals so that they will not become the victims of their tricks. This can be done, because child life

¹ Taylor: *STUDY OF THE CHILD*, page 132.

at this period is affectionate and readily responds. The humor spirit is to be cultivated, but every effort is to be sought to lift it from crude tendencies to higher planes of amusement.

CURIOSITY

Childhood is naturally curious. Curiosity is at the basis of knowledge. It is the germ of educational development. The baby studies his body and learns the use of the different organs. The child at six years, with larger experience, is after more knowledge. He is busy accumulating facts.

From the age of six to eight or nine years may be termed the question age. The child is continually asking, "Why?" "How?" "Where?" "When?" etc. One is at a loss at times to answer his questions.

It is essential that the truth always be given him, because eventually by his own experience and through the enlargement of his mental horizon, he will test one's answers, and if he finds that one has deceived him, one's influence over him will be lessened or entirely lost.

From six to eight years curiosity manifests itself along destructive ways. Toys and things are not torn apart for the mere sake of destruction, but in order to learn the various parts. For example, a boy of seven was given a watch on his birthday. For weeks he studied it, and very frequently he asked the question, "Where is the tick?" All answers as to the construction and mechanism failed to satisfy him. One day he was found taking his watch very carefully apart. In response to the question, "Why

did you do it?" he answered, "I wanted to find the tick."

From about nine to twelve years may be termed the period of constructive curiosity. The child now puts into application the results learned in the former years. That is, he seeks to put together and build up. He builds houses, constructs sail-boats, etc.

THE COLLECTING INSTINCT

This instinct manifests itself as early as the third year. Up to the eighth year the impulse is manifested without any particular direction or interest. There is the tendency to possess certain things, then to specialize and develop a particular interest in specific collections.

Things which are collected at this stage are easily obtained. They consist of such articles as boxes, toys, dolls, nails, burnt matches, hair pins, etc., etc.

The specialization period is between the ages of eight and twelve years. Particular interest is shown in the collections which are numerous in kind and quantity even in this period. Interest is shown in nature collections consisting of such things as stones, bugs, butterflies, birds' eggs, flowers, etc. Tobacco tags and stamps are also collected. Keen rivalry exists between individuals and between groups of boys to get the rarest and largest collections. Frequent combinations are made whereby a group will carry on extensive trading operation places in order to get large quantities of stamps, tags, etc., and rare ones. Each boy takes much pride in possessing rare specimens.

The following illuminating and interesting table which we quote from Dr. Hall's work shows: ¹

AVERAGE NUMBER OF ACTIVE COLLECTIONS FOR
DIFFERENT AGES

AGE IN YEARS	AVERAGE PER BOY	AVERAGE PER GIRL	AVERAGE PER CHILD
6	1.2	1.9	1.4
7	2.1	2.6	2.3
8	3.5	4.5	4.
9	3.9	4.1	4.
10	4.4	4.4	4.4
11	3.4	3.3	3.3
12	3.	3.	3.
13	3.5	3.4	3.4
14	3.	3.	3.
15	2.7	3.3	2.8

This collecting impulse should be utilized by the Bible School teacher in getting the pupils to make collections of Bible verses, pictures, and objects. Foundations may be laid for intensive Bible study in later life.

RELIGIOUS EDUCATION

For this stage of childhood quite different plans for providing religious education must be followed. We see a larger development of will power and the rise of conscience. It is at this time that the will must be strengthened and developed in order that the education may be uniform. Upon the will are dependent proper and consistent decisions. The will is naturally active in child life, and particularly so

¹ Hall: ASPECTS, CHILD LIFE AND EDUCATION, page 208.

in this period. This is the time when by proper development in his play, games, public school and Bible School work the child may have his will trained and strengthened. Here the foundations for obedience, the recognition of duly constituted authority and personal responsibility are laid where in the future he shall take his place and perform his duties in church, home, and state.

With the development of his will the growth of his moral concepts likewise follows. He learns to discriminate more readily between right and wrong. He requires a practical exemplification of the Golden Rule. Gradually his conscience develops, and by the age of ten it appears very strong. Through the education of his moral nature, his conscience grows and he comes to see things in a different light as compared with his earlier childhood. Impulse and instinct are no longer the dominating factors of his life. Reason, will, and conscience are now the factors of his life.

We have noted how curious he is about everything. His mind is growing, and it is by questioning that he increases his store of facts and knowledge. He still holds to many of the peculiar anthropomorphic conceptions of God, but gradually, by careful instruction, these views may be overcome. He will discard many of them himself as his experience becomes larger. We must remember that the development of a child's religious nature requires patience as well as intelligence. Between the ages of six and nine years the impressing and developing of religious educational principles will be largely dependent upon his senses. Teaching should be done principally

through pictures and stories. Through parental love he can be taught to love Christ. His intellect has reached the stage where he can understand God's presence. He can learn to pray in the sense of expressing his own prayers. The mistake is often made by Bible School teachers of seeking to impress upon the child's mind religious principles and truths which he cannot understand nor grasp. The plan to be followed is to teach them truths exemplifying the objective and practical side of religion.

From nine to twelve years the child develops a remarkable fondness for reading. He literally devours volumes on heroes, myths, fables, and biography. The remarkableness of a retentive memory is revealed in what he can tell of what he has read.

From the viewpoint of religious education, the capabilities of the child must be borne in mind. He should be directed to read Bible history and biography. He could be interested in social and religious customs. Since he is fond of the heroic, the stories of pioneer and self-sacrificing missionaries would meet this desire.

We have already noted the wonderful retentive power of the memory during the stage of childhood. This splendid opportunity should be utilized by Bible School teachers and pastors alike in having children commit to memory choice portions of Scriptures and the Catechism. There should be no explanation, but it should be done as a *memoriter* duty, this especially in order to prepare for the golden opportunity of teaching Bible truths in the adolescent period.

CHAPTER X

PERIODS OF DEVELOPMENT: THE ADOLESCENT

Growth — Imagination — Individuality — Friendship — Faults — Conscience — Play — Anger — Sympathy — Life Plans — Religious Life — Religious Education.

This period extends from about the twelfth to twenty-fifth year. Some writers divide it as follows: from 12 to 16, early or initial stage; 16 to 18 or 19, the middle period; and later adolescence from 19 to 25. However, in our study we propose to treat the period as a whole. There is so much overlapping that it is difficult to say when one period ends and the next begins, but where the various changes of development and growth are pronounced, we will mention the details which are essential. We believe this plan will prevent confusion and misunderstanding, and the various plans set forth in these studies will be general, and at the same time it is endeavored to explain the essentials in sufficient detail.

The adolescent stage is a preparation for manhood. The changes which take place in the individual are essential as foundations for the development of that larger, broader, and higher life which is to show itself in a "stable and symmetrical manhood and womanhood." It is the plastic stage of

life and the impressions made upon it will determine the life of the future. Dr. James illustrates this point as follows: "If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days; and, though the best opportunities be afforded him for learning these things later, it is a hundred to one that he will pass them by and shrink from the effort of taking these necessary steps the prospect of which, at an earlier age, would have filled him with eager delight.

"In all pedagogy the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired — a headway of interest, in short, secured, on which afterward the individual may float. . . . Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone."¹

GROWTH

The adolescent period is marked by growth in height and weight. From the ages of twelve or thirteen years to about sixteen years, girls are superior in weight and height to boys. The fourteenth year in girls is the most vigorous in growth, in height and weight; this continues until the seventeenth year,

¹ James: *PSYCHOLOGY*, Vol. II, pages 401 and 402.

when the acme of their physical development is about reached. Boys also develop rapidly in growth, in height, and weight from twelve to about sixteen, and after sixteen they exceed girls in height and weight. It is characteristic of both sexes for growth in height to precede that in weight. In girls between the ages of seventeen years and twenty-one or twenty-two, growth is very slow, and it is about this latter period that it ceases. In boys from seventeen years to about twenty-five there is growth in height at varying periods, at times rapid, and then very slow, ceasing at about twenty-five. With respect to weight for both sexes during these periods, it varies and fluctuates.

We should note briefly here the growth and development of bodily parts. There is a marked growth of the bones; this is noted particularly in the larger bones. The arms also develop. Moon says: "In length from shoulder to elbow, the rate of growth appears to increase after the age of twelve, while in length from elbow to tip there is little variation till the age of fourteen when the growth is relatively quickened." There are changes in the development of the head. For example, from fourteen to sixteen years it is found that in boys there is a marked increase in the length of the head; a similar increase takes place in girls between the ages of twelve and seventeen years. It is during the pubescent period in both sexes that the muscles increase in length and thickness. The heart shows marked growth and development which continues with considerable rapidity until twenty-five years and after that less rapidly. Coincidental with the growth of the heart there is an

augmented development of lungs and chest. This period also shows the rapid growth of the brain. During the period between the ages of eight and twelve years the brain grows very slowly. Between the years of twelve and fourteen its growth is more rapid; it has then reached almost its greatest weight. Some specialists state that there is a slight growth between twenty and thirty.

The varied changes which we have sketched so briefly in their development and growth mark, so to speak, a new life in the physical nature of the individual.

IMAGINATION

The adolescent time of life is the heyday of day-dreams, visions, and air castles. The youth becomes oblivious of his surroundings, and his fancy carries his mind away to distant worlds. In his dreams all his wishes are fulfilled and his ambitions are realized. The normal youth may indulge frequently in these visions, but his soul soon comes back to the world of reality, and the illusions soon pass away.

When the tendency becomes morbid, and illusion cannot be discriminated from reality, then the danger line is reached. It is then that the responsibility ceases, and the youth moves about the world as another personality, and he is not accountable for his deeds and acts. Habitual morbid dreams will eventually lead to insanity. From this morbid condition he must be guided and turned.

INDIVIDUALITY

This is the period of self-assertiveness. The youth entertains an unusually high opinion of himself, his

ability, ambitions, and achievements. Whatever he does he magnifies, and his descriptions are highly colored with self. There is no vocation, profession, or line of activity but that, so great is self-conscience, he believes he can make a success of it. He is impulsive and impatient, and whatever he does or wants must be realized immediately. However, as he becomes more mature in years, with experience enlarged and knowledge increased, much of this self-assertiveness is sloughed off and disappears. Many of his ambitions have failed of realization, and his powers have been tested sufficiently for him to realize that he is not able to do all things he had hoped. However, his self-confidence, ambitions, and ability, properly guided and directed during this period, should result in developing a personality which is capable of achievement and success.

FRIENDSHIP

Friendships are rapidly formed at this age and almost as quickly broken. In the early adolescent period the tendency, among boys particularly, is to travel in a large group. From fifteen or sixteen years onward this tendency gradually passes away, and the youth has a particular friend or chum with whom he associates. This group spirit is also common among girls in the earlier adolescent age, but does not last so long as among boys. The tendency is to break up into smaller groups and eventually into group friendships of two.

Another peculiar tendency is the extreme love and devotion a youth may show to a girl; on the other hand there may be shown an extreme hatred and aver-

sion for the opposite sex. This love for a girl may ripen out of friendship, but the psychology of such love is based on a deeply imbedded instinct in man which love directs toward the opposite sex. Take, for example, a schoolboy about seventeen years of age, who becomes deeply enamoured of a girl of the same age and school. The infatuation and devotion each for the other may be very marked. They are so deeply interested in each other that they do not have time for any one else. They go to school together in the morning, they are with each other at noon, after school, and whenever possible. It seems as though there is not time enough for them to talk, and to tell each other of their devotion. However, in a few months their affection has passed away, and perhaps afterwards they disregard and will not speak to each other. We have also known cases where this affection continued and ended in marriage and the establishment of happy homes. This sentimentalism is characteristic of the adolescent age and need not cause serious worriment, for it is generally fleeting and not permanent.

FAULTS

Dr. Hall makes the following noteworthy statement: "In all civilized lands, criminal statistics show two sad and significant facts: first, that there is a marked increase of crime at the age of twelve to fourteen, not in crimes of one, but of all kinds, and that this increase continues for a number of years. While the percentage of certain grave crimes increase to mature manhood, adolescence is preeminently the criminal age when most first commitments occur and

most vicious careers are begun. The second fact is that the proportion of juvenile delinquents seems to be everywhere increasing, and crime is more and more precocious. Although vice is very different from crime, and although but a relatively small proportion of all offenders are caught and sentenced, the number of convictions affords one of the best indexes of the general state of morality at any age.”¹

Investigations by specialists in Europe and America show that thievery, truancy, begging, incorrigibility, and sexual abuse are the most common crimes and faults associated with both sexes, particularly between the ages of thirteen and sixteen years. The most common fault of all is sexual abuse. It is more than a fault; it has come to be a vice. It is a festering sore which threatens to degenerate our race, and it is a crying shame that it exists as a blight upon our Christian civilization. Out of it have grown, from its very nature, deception, secretiveness, incorrigibility, disobedience, and many other grievous faults and sins. When the foundations for crime are laid in this vital, impressionable, transitional period of life, it is readily seen how easy it is for men and women to become hardened criminals.

How to rid society of the blighting, festering sore is a serious and difficult problem. In order to deal with juvenile offenders who have come into the clutches of the law, special courts have been established. We realize that they are meeting a long felt need and are accomplishing praiseworthy results, but the work they do, from its very nature, is limited.

There are many earnest minded religious and social

¹ Hall: THE PSYCHOLOGY OF ADOLESCENCE, page 325.

workers who urge special instruction and lectures on sexology and sex hygiene to be given in our schools to the separate sexes. Where these plans have been put in vogue much good and educational benefit has resulted.

The key to the solution of the problem is the educational one. The psychology of the solution must start from the home. Educators, physicians, and religious teachers should unite in waging a campaign of education whereby parents should properly instruct their children in sex problems. The responsibility for the obliteration of this festering sore of society rests upon parenthood. False modesty, prudery, and indifference keep children of this period from knowing the proper use of the sexual functions. The information they usually get is from outside sources, made up of distorted facts and false conclusions, and hence the evil which is in our midst.

The adolescent period is a time when the youth longs for affection and love, but he is generally held at arm's length, and his affectionate nature starved. It is, then, no wonder that these sexual disorders are more common to youth. The first ten years of a boy's life are marked by tender care and affection in his home life; after that they are withheld from him. During this critical period of his life he needs all the love his young nature craves in order to guide him safely through the temptations and dangers which are peculiar to this era.

Every father is responsible for the proper training of his child. He owes it to society to instruct his children in the proper usage of the sexual functions with which the Creator has endowed him.

Pastors and Bible School teachers can supplement parental training most effectively. Every pastor should meet all the youths connected with his church as often as possible, or at least once or twice a year, and speak to them. As already noted, the youth at the time can be readily reached by religious truths. There is a religious and purity side to these social questions which need strong emphasis and which can be impressed upon the youth. Again quoting from Dr. Hall, "The superiority of Christianity is that its corner-stone is love, and that it meets the needs of this most critical period of life as nothing else does. It is a synonym of maturity in altruism, and a religion that neglects this corner-stone, that is not helpful in this crisis, that is not entered upon now inevitably, is wanting. He is a poor psychologist of religion and a worse Christian teacher who, whether from ignorance or prudery, ignores or denies all this, or leaves the young to get on as best they may. Sex is a great psychic power which should be utilized for religion, which would be an inconceivably different thing without it, and one of the chief functions of the latter in the world is to normalize the former."¹

Here is also a splendid opportunity for Bible School teachers. After twelve years of age, boys should have male teachers, who are more able to fit into the adolescent period than women. This is the golden opportunity for men to unfold the possibilities of Christian manhood and to emphasize those ideals of personal purity, integrity, and responsibility which every youth needs.

¹ Hall: THE PSYCHOLOGY OF ADOLESCENCE, page 464.

CONSCIENCE

This may be made the golden age of conscience. We have noted the gradual development of conscience in the earlier years of childhood. The adolescent period is the impressionable time of life. The whole personality may be moulded, by suggestion, environment, and teaching, to a high ideal or the reverse. The conscience, in other words, may be marred or developed. The adolescent period of life is marked by guidance and direction,—at times by the mind and at others by the heart. The conscience needs to be trained and developed to act as a firm governor over heart and mind. It must be the seat of authority, the guide to action, the source of judgment, and a helper to discriminate between right and wrong. It means, therefore, the utilization of every moral, religious, and educational influence in order to bring the adolescent conscience to the high point of efficiency of which it is capable.

PLAY

The play spirit of childhood days continues into this epoch, but with a modification of intensity and specialization. Boys and girls of this age have a superabundance of physical life and energy. They are fond of sports and games. In their engagement they need little encouragement, because their interest is spontaneous. However, they need directing and guidance so that their play will conform to the laws of nature and prove helpful in strengthening their muscles and developing those powers of accuracy,

judgment, and perception which play such vital parts in later life.

The adolescent youth in his games displays remarkable powers of physical endurance and strength. He delights in these games in which strength, skill, prowess, and ability excel. Girls, too, should be encouraged to enter into games which help develop their powers of body and mind systematically and symmetrically.

This interest and participation in games should be continued by both sexes all through life. It would be well for every man if he would preserve some hobby, such as tennis, from the plays of his adolescent life, and keep on with the game. It would prove a help to him in every way.

ANGER

One of the instincts which is pronounced in childhood and in adolescence is anger. It is one of those traits which have been inherited from early primitive man and which appear anew in each individual of the race. It manifests itself particularly in the fighting proclivities of boys between the ages of ten and thirteen years. It is also common to girls during this period. As experience widens in life, anger arises from different causes. Temper and anger which arise in later adolescence and earlier manhood and womanhood come from such causes as jealousy, misunderstanding, sarcasm, selfishness, etc.

However, there is a place for righteous indignation, and outbursts of temper and passion must be directed and controlled in the right manner. The

prevalence of wickedness, sin, corruption, and vice in the world are sufficient to arouse righteous indignation. We applaud the efforts of reformer, teacher, and worker in striving to overcome them.

SYMPATHY

This sentiment becomes very real during this age. Even at its best, youth has only a limited experience with life, yet it manifests this trait to a marked degree. The tenderness of a youth about fourteen to sixteen or seventeen years shows itself in various ways. This instinct should be broadened and developed so that it will touch the varied forms of life and be manifested in higher ideals of benevolence, love, unselfishness, kindness, and altruism.

It is a time, perhaps, when a mother may have to work hard for her son, and he wishes to get to work to help his mother; or perhaps he sees the need of a library in his home town and he wishes to be a millionaire to build a library building, endow it for his friends, etc.

LIFE PLANS

This is the time when ambitions obtain strongly, and plans are formed as to the vocation to be pursued in later life. Out of the large number of investigations, "What children wanted to be," conducted by Dr. Thurber in New York City, a summary of what he found is the following: "Preference for a teacher's life exceeded in girls up to nine, fell rapidly at eleven, increased slightly the next year, and declined thereafter. The ideal of becoming a dress-maker and milliner increased till ten, fell at eleven,

rose rapidly to a maximum at thirteen when it eclipsed teaching, and then fell permanently again. The professions of clerk and stenographer showed a marked rise from eleven and a half. The number of boys who chose the father's occupation attained its maximum at nine and its minimum at twelve, with a slight rise to fourteen when the survey ended. The ideal of tradesman culminated at eight, with a second rise at thirteen. . . . At twelve we find the altruistic desire for the welfare of parents the reason for wishing 'to earn money'; at thirteen the desire on the part of the girls is to be dressmakers, also to be clerks and stenographers. At fourteen culminates the desire for a business career in bank or office among the boys, the consciousness of life's uncertainties which appeared first at twelve, the desire for character, and the hope of doing the world good."¹

At the age of seventeen or eighteen years the youth begins to manifest a spirit of independence. He shows it in his thinking, religious ideals, dress, and life plans. He has reached that point when he thinks his elders are "old fogies" and conservatives, and he is not going to be bound by narrow restrictions. This period of adolescent life is also another danger point in the youth's life, and to be guided safely through it usually means the development of a noble, manly life.

From the ages of seventeen years to twenty-one in youths, and from about sixteen to nineteen or twenty in girls, are the periods when earlier ideals undergo changes in ethical and social qualities, due to experience and education.

¹ Hall: ADOLESCENCE, Vol. II, page 388.

The ideals of the youth should be encouraged in order that they may be directed in the proper channels. He will treat with earnestness his plans for life, and though he may change them many times, nevertheless these plans should not be passed over lightly by parents and teachers, but he should be helped toward making a permanent choice.

RELIGIOUS LIFE

The adolescent period is the golden age of religious decisions. In considering the religious side of this era we are met by two kinds of experiences. The first which is revealed is the life of the individual who has from birth lived in a religious environment and been nurtured in religious truth. In other words, he cannot recall in his experience when he has not known something of religious ideals. The second is brought out by the experience of the individual who comes to a religious decision during this epoch.

However, the common factor of the experiences of the two types mentioned is the will. In the first, coincidental with the development of the religious life was the development of the will; in the second, the point in life was reached when the need of religious ideals was recognized and the will became therefore the determining factor in the decision.

Dr. Starbuck, who has made careful studies of conversion as set forth in his book, "The Psychology of Religion," shows that conversion is a distinctively adolescent phenomenon. It belongs almost exclusively to the years between ten and twenty-five. In the rough, we may say they begin to occur at seven or eight years and increase in number gradually to

ten or eleven, and then rapidly to sixteen; rapidly decline to twenty and gradually fall away after that and become rare after thirty. One may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced. The event comes earlier in general among the females than among the males, most frequently at thirteen and sixteen. Among the males it occurs most often at seventeen and immediately before and after that year.

Far more conversions take place among males prior to seventeen than at any other period; among females prior to fourteen or fifteen. It is in early adolescence that there is a more or less definite clearing of the religious atmosphere. In earlier childhood the ideas of God, etc., have been external, but now they take root and become a part of his nature.

Some of the experiences preceding conversion may be enumerated in a general way as follows: conviction for sin proper; struggle after the new life; prayers, calling on God; sense of estrangement from God; doubts and questionings; tendency to resist conviction; depression and sadness; restlessness, anxiety, and uncertainty; helplessness and humility; earnestness and seriousness, etc. These experiences prior to conversion, of course, are the resultant of the temperament associated with the individual.

Dr. Starbuck well says: "The result of an analysis of these different shades of experience coincides with the common designation of this pre-convertive state in making the central fact in it all the sense of sin, while the other conditions are various manifestations of this as determined, first, by differences in

temperament, and second, by whether the ideal life or the sinful life is vivid in consciousness."

The following table ¹ is illustrative:

	Passive Temperament	Intermediate	Active Temperament
Ideal life dominant in conscious- ness:	Estrange- ment from God	Doubts and question- ings	Desire for a better life
Intermedi- ate:	Helpless- ness, humility	Restlessness, anxiety, un- certainty	Earnestness, seriousness, prayer
Sinful life dominant in conscious- ness:	Depres- sion, sadness, meditation	Sense of sin	Tendency to resist con- version

The motives leading to conversion are various. Each individual is led to it by some specific step which undoubtedly has something in common with the experiences of others who have been converted. The following table is not exhaustive, but Dr. Starbuck has brought together interesting and illustrative material in a unique way.²

In studying the table it will be found that fear of death and hell, conviction of sin, imitation, and social pressure are the most frequent. This table also shows the small part rational considerations play in conversion as compared with instinctive considerations.

¹ Starbuck: *PSYCHOLOGY OF RELIGION*, pages 58 and 59; table 8, representing the different ways in which the sense of sin shows itself, as determined by temperament, and by whether the ideal life or the sinful life is dominant in consciousness.

² Starbuck: *PSYCHOLOGY OF RELIGION*, page 52.

MOTIVES AND FORCES PRESENT AT CONVERSION

	% FE- MALES	% MALES	% BOTH FEMALES AND MALES
1. Fear of death or hell:	14	14	14
2. Other self-regarding motives:	5	7	6
3. Altruistic motives:	6	4	5
4. Following out a moral ideal:	15	20	17
5. Remorse, conviction of sin, etc.:	15	18	16
6. Response to teaching:	11	8	10
7. Example, imitation, etc.:	14	12	13
8. Social pressure, urging, etc.:	20	17	19

SUMMARY

Sum of 1 and 2 — self-regarding motives:	19	21	20
Sum of 3 and 4 — other-regarding and ideal motives	21	24	22
Sum of 1 to 5 — subjective forces:	55	63	58
Sum of 6 to 8 — objective forces:	45	37	42

We have already noted that between the years eighteen and twenty-five another readjustment of religion takes place. It is the period of readjustment on the threshold of manhood. There is less display of emotion and enthusiasm over religious

matters. The earlier forces are undergoing a process of reconstruction and transformation so as to be more adaptable to the broadened experience and intellectual development of life.

It is at this time that doubts appear. The broadening of the youth's intellectual experience has developed the spirit of inquiry. He is not so willing to accept as religious truths mere statements to be bolstered up by faith; he wants to know the reasonableness of his belief. This species of intellectual doubt, which is usually sincere at this period of life, should be met by a patient, sympathetic attitude on the part of teacher or parent. The doubting attitude of this period can be appreciated because it is a common experience of a growing, developing mind. As the adolescent youth comes to a more complete knowledge of religious truth, his doubts will largely disappear. However, this is the golden opportunity for the Bible School teacher. It is a time when positive, sincere teaching is required. By careful guidance and broader and deeper teaching the youth's horizon may be enlarged, and he can be led out of doubt into the way of truth. His questions can be answered and his faith strengthened and his knowledge increased.

Dr. Coe says: "A large horizon is often sufficient. A doubt as to the inspiration of the Scriptures can best be met by exhibiting the growth of the self-revelation of God of which the Scriptures are a record. One who appreciates the growth of the religious consciousness in Israel is not likely to be troubled with the question of inspiration. Similarly, doubts as to the person of Christ may well be met

by intensive study of His life as a whole, and a broad study of the place which He occupies in the general religious history of humanity.”¹

RELIGIOUS EDUCATION

As has already been intimated, the great problem of the Bible School is to hold the boy who has reached the age of fourteen. When he reaches that age, he feels that he has graduated from it and that he has learned all the school can teach him. There is presented here a most difficult problem. However, we see no good reason why the adolescent boy should not be held, and give to the school the service and help which it vitally needs and has reason to expect from him.

We firmly believe that Bible School teachers for the adolescent period of boyhood and manhood should be males. A male teacher is better fitted to enter into the experiences and rapidly developing changes of this period of life than a female. Girls of the adolescent era are less likely to manifest the attitude toward the school which boys show, and are more easily held to its regular attendance.

Where the teaching is of a strong, positive, and sincere nature, the adolescent youth will be held. It is the critical and inquiring period of life, and his soul has an unquenchable thirst for knowledge. He knows when a teacher is unprepared or merely passes over the vital truths of the lesson. He is a harsh taskmaster with respect to the plans pursued by his teacher. He has every reason to expect his teacher to present the lesson to him in such a way that he

¹ Coe: EDUCATION IN RELIGION AND MORALS, page 265.

can be led to understand the difficult problems and helped in solving them.

The present movement of organized classes for boys and men appeals to large numbers and meets a long felt need, but organization is not the crux of the problem. The solution is found in the application of consecrated, intelligent, and practical teaching.

We have already shown that this is the great conversion period and hence the great recruiting time for church membership. When the Bible School loses the youth, the church likewise suffers. The entire church service is not to be conducted from the viewpoint of the adult alone, but the preaching, hymnology, ritual, and worship are to be conducted so that it will also appeal to the adolescent period. Upon the Bible School teacher rests in large measure the responsibility and the opportunity to direct young people to membership in the church, where they may use their talents for active service.

CHAPTER XI

THE TEACHER'S REQUISITES

*Christian — Student — Patience — Positive —
The Ideal — The Object.*

The office that a teacher fills is a divinely appointed one. It is a commission instituted by the divine Master himself. It is a vocation fraught with great responsibilities and possibilities. The opportunities of the Bible School teacher are practically limitless. His is an opportunity to mould the life of a child into the way of noble character, unselfish service, and spiritual truth. In order that he may magnify his office certain requisites are essential, which we state as follows:

CHRISTIAN

First of all we believe that the Bible School teacher should be a Christian. In John, the twenty-first chapter, verses 15 to 17, a remarkable conversation took place between Christ and Peter in which the Master places upon Peter as teacher and disciple the responsibility, "Feed my lambs," "Feed my sheep." This is the responsibility laid upon every teacher. This is the commission to be fulfilled by him by whose hand the future destinies of men and women shall be largely moulded. Naturally such responsibility im-

plies spiritual power and consecration; these things the Bible School teacher must possess in large degree. He must thoroughly believe that the Bible is the word of God, and must manifest this belief in faith and practice. His life is to be an exemplary one and a source of inspiration to his class. He is to remember the words of Paul to Timothy, and follow after righteousness, godliness, faith, love, patience, and meekness.¹

Naturally the statement that the teacher should be a Christian implies that he should be a church member. The Bible School is the right arm of the church, and from it the members of the church are for the most part gathered. The teacher is to guide his pupils by precept and example to a decision for Christ and a union with the church. Dr. Coe well says: "In the nature of things, the kingdom of God must grow chiefly by securing control of young life. The religious impulse must be fed, and it must be led on to realize its full manhood through voluntary obedience to Christ. This is religious education."² In other words, the Bible School teacher should be an active and loyal church member.

STUDENT

The teacher should be an earnest Bible student. The Bible is the great text-book which he will use in teaching. He should not only know all about the Bible, but he should know the Bible itself. The spirit of the Psalmist should be shown in the attitude of the teacher in his study of the Word,—“His delight is

¹ I Tim. 6:11.

² Coe: EDUCATION IN RELIGION AND MORALS, page 39.

in the law of Jehovah; and in his law doth he meditate day and night.”¹ His study should be marked by earnestness, thoroughness, humility, and reverence. It is one thing to read the Bible, but quite another to study and meditate upon it.

It would be well for him to have also an intimate knowledge of literature, biography, history, science, geography, etc., as these will be a great help to him in the teaching of the lesson, and will serve to illustrate many Bible truths and to impress these truths.

The careful study of the Bible means the enrichment of the store of knowledge, so that the teacher will always have an inexhaustible well of truth from which to draw. Slovenly and careless habits in Bible study will be reflected in teaching, and eventually in loss of control and influence over the pupils. Professor Payne, in his “Theory and Practice of Teaching,” says with respect to habits of study for public school teachers something which will apply to Bible School teachers as well: “Unless the teacher takes care to furnish his own mind, he will soon find his present stock of knowledge, however liberal that may be, feeding from his memory and becoming unavailable. To prevent this, and to keep along with every improvement, he should regularly pursue a course of study.”²

PATIENCE

Another essential requisite is patience. Sometimes the opening service in the Bible School — the singing, reading of lesson, etc. — is carried on in a

¹ Ps. 1:2.

² Payne: THEORY AND PRACTICE OF TEACHING, page 69.

rush spirit. It causes excitement among the pupils, so that the spirit of reverence or worship is destroyed. Then the teacher catches the same spirit and seeks to rush the teaching of the lesson. Good, effective teaching cannot be done hurriedly. The teacher who tries to rush his work with his class will find that the work of the hour is largely a failure. The pupils are raised to a high nervous pitch, their minds are in an unsettled state, and they will fail to grasp the truth. Then, too, a teacher fails, by this rush method, to bring out the truths which he would do if sufficient time were given to develop the truth.

Sometimes a teacher has a class, some of whom are unruly, mischievous, stupid, and indifferent pupils. He may be discouraged and feel that his teaching is unfruitful and that his time is wasted. This is just the time when he needs to manifest a patient, kind, and tactful spirit. The worst thing he can do under such circumstances is to scold and become angry. What influence he might otherwise have over his class will be destroyed at once. His pupils will never respond to his efforts, and under the circumstances the best thing he can do is to resign.

When a difficult problem like this confronts him, let the teacher meet it in the spirit of patience and prayer. Every teacher has his periods of discouragement, but the times of encouragement and success are far greater. When a teacher is acquainted with the home life, environment, training, and personal life of each one of his pupils, he will know how to meet such problems as they arise. Instead of

wanting to resign, he will want to remain with his class, and by patient and tactful teaching bring each one to the higher standard of living taught by the Word of God. The lives of so many pupils are lacking in the ennobling principles of life. The teacher needs to remember that his is a high and holy calling; his is the opportunity to teach high ideals, to lay the foundations for nobler living, and to guide young lives to the goal of high calling which is found in Christ Jesus our Lord. It will require patient effort, but patience born of infinite love, which the teacher should have for each of his pupils, will bring ultimate victory.

POSITIVE

The teacher should be positive in teaching. The Bible School is no place to teach doubt, scepticism, or a superficial belief in the Bible. If the teacher has any doubt concerning the essentials of religion, he is not called upon to fill the holy office of teaching.

Follow the example of Jesus, our master Teacher, and note the strong positive note in his message. His is not a negative message, but an unfolding of the truth in terms of doing, growing, and becoming. The fulfillment of these truths is to be found in the individual personality, interpreted by character and service.

So, likewise, the message of the Bible School teacher is to be constructive. He should be ready to meet any questions of doubt and unbelief which may be asked him by his pupils. Many questions of such a nature will be asked out of ignorance. His is the opportunity to dispell doubt and unbelief from their

minds by giving them the truth based on scientific investigation and a thorough study of God's Word.

THE IDEAL

We have mentioned the requisites which we believe are essential for every Bible School teacher to possess. The faithful fulfillment of these qualifications will in large measure be the determining factor in a teacher's success. However, these requisites are not everything in a teacher's equipment. He needs to have a high ideal. This ideal should ever be before him as a guide and model. He should seek to make his equipment and effort conform as closely as possible to this ideal.

Jesus is the ideal teacher. He is the ideal of every Bible School teacher and should be of every public school, college, and university teacher. The example of Jesus in preparation and equipment should be an inspiration to every instructor. He realized the great responsibility resting upon him and the supreme importance of his mission among men. He came not to be ministered unto, but to minister. He came to guide humanity into the way, the truth, and the life. On this point Dr. Brumbaugh significantly says: "What was the equipment of Jesus for this important work? We have only a few glances into the rich life that he lived to the age of thirty, but all of these are significant, and indicate that he was steadily pursuing a definite purpose and fitting himself for a specific service. If now we consider what he did after the age of thirty, we are led to the conclusion that all these earlier years were spent in study, in meditation, in prayer, in direct communion with the

Father. There may have been times when he became impatient over the long delay of the time when he should come forth and teach. If this were the case, we have no hint of it in anything that he said or did. On the contrary, it seems reasonable to assume that he willingly spent thirty years preparing himself to teach for three years. . . . Because his preparation was so unusual, his teaching likewise is unusual. He was never confused in a controversy. He never lacked for methods to teach. He never failed to grasp the right conditions under which to teach. He taught with power because he was thoroughly prepared to teach.”¹

THE OBJECT

Jesus had a definite object in His teaching, whereby He sought to bring the human will into right relations with the will of God. He himself always lived and taught this great principle. Every great teacher, philosopher, and writer has had some definite object which he desired to accomplish by his teaching, philosophy, and writing. The same should be true of the Bible School teacher. There should be some ultimate aim which he should strive to achieve. That object or aim should be twofold: (1) character; (2) training of the will.

When we mention character, of course we mean Christian character. This should be the aim of every Bible School teacher,—that is, that the truth which he teaches should be productive of Christian character; or, as Paul sets forth the aim of teachers, “For

¹ Brumbaugh: *THE MAKING OF A TEACHER*, pages 264 and 265.

the perfecting of the saints, with the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fitness of Christ.”¹

Christian truth results in transforming the whole life. It is the power which brings about conversion and decision for Christ so that the individual may form the Christ life within him. This should be one of the objects of the Bible School teacher.

The training of the will should be his next object. The training of the will to properly functionate, of course, begins with earliest childhood. In this important training the Bible School teacher has a most vital part to fulfill. He has the opportunity to guide and mould the child mind from earliest and through later childhood, through adolescence, on up to maturity, so that, step by step, he may be taught knowledge of good and evil and how to make choices and decisions in harmony with Christian truth.

In this will training there is opportunity, through the lessons of the Bible School, to show that Christian character is found in the fulfillment of the Golden Rule every day of the week. The Bible as the great text-book unfolds innumerable illustrations whereby the pupil may be brought to a knowledge concerning the making of right choices. The application of these Bible truths to the pupil's life enriches that life in character and service.

The training of the pupil's will is but the applica-

¹ Ephes. 4:12-13.

tion of the great principles as set forth in the methods of Jesus. It was Jesus who said, "Be ye therefore perfect even as your Father which is in heaven is perfect."¹ In other words, the message of the great Teacher was that each one should strive after perfection of soul. This he showed could only be done by making the human will act in harmony with the divine Will. Each individual's acts, deeds, and words were to reflect this striving after perfection. These things could only result from a will perfectly trained to make right decisions.

The Master's example of suffering in Gethsemane reveals the great educational principles of His life work. As He agonized He said, "Not my will, but thine, be done."² This was but an example of the harmony of the Master's will with God's. Such should be the aim of the Bible School teacher.

¹ Matt. 5: 48.

² Luke 22:39-49,

CHAPTER XII

PREPARATION AND TEACHING

The Pupil — Study — Prayer — Step by Step — Reading and Helps — Discussion Groups — Suggestions from Others — Essential Principles of Teaching: adaptation; attention; system; review; variety — Dr. McMurry's Suggestion — The Rewards.

In the preparation of the Bible School lesson there are two essential points to be remembered by the teacher: (1) knowledge of his pupils; (2) careful, systematic study.

THE PUPIL

The pupil's life must be well known. It is his life that the teacher must influence, bend, and direct. Teaching will be ineffective if that knowledge is lacking. There must be an intimate knowledge of the home life, whether it is a Christian home or not. The teacher should also know something about the tendencies of his pupil's life when away from home; how he spends his leisure time; the nature of the life of his associates. He should know how much interested each one is in study and reading, his daily work, and how willingly are performed tasks which are dependent upon each one's own initiative. In fact, everything should be known that can possibly be known about each pupil.

STUDY

In the study of the lesson the teacher should be guided by the needs of the pupils whom he expects to teach. He should have each pupil's personality before him, and should outline and plan his lesson in such manner that some distinctive truth will be developed so as to fit into the peculiar need of each pupil. This will, of course, involve careful planning and systematic work and study. Thus we see how essential it is to have a systematic method of study. No work can be properly done or accomplished without following a definite plan and method. The plan must be effective in order to get the most out of the lesson. It is the meaty truth which is to be got hold of. One may read over a lesson a hundred times or memorize the verses, but these plans will not be study. The plan must involve thought, mental effort, and meditation so that the lesson may be rightly imparted to others. The teacher may follow some other person's plan or develop his own; the point is to have it intelligent and effective. Professor Gregory suggested the following. He took the word "Bible," and each letter represented some word essential as a guide and method in study; for example, "B = *book* in which the lesson is found (as the Gospel of Luke or John) — its date, writer, contents, object; I = intention of the lesson — the facts included and the interpretation of these facts; B = *blessing* and *benefits* to be gained by learning and obeying this lesson; L = losses likely to follow failure to learn and obey; E = exhortation, experiences, and examples."

Dr. Vincent has suggested the following, known as

“The Four P’s and the Four D’s.” According to this, a teacher should examine the *parallel passages* of Scripture bearing on the lesson; should make himself acquainted with the *persons, places, dates, and doings* covered by or included in the lesson; and should consider the *doctrines* declared and the *duties* involved in the lesson teachings.”

PRAYER

But before the lesson is studied, the first factor to be noted — and this is the first essential of the plan to be followed — is PRAYER. We need to spell the word in capital letters, so important is its application in the preparation of the teacher. The writer recalls that in his first pastorate, in a teachers’ training class which he conducted the question concerning the teacher’s preparation was under discussion. After several had stated what they considered to be the first essential principle, a young woman finally said that her view was prayer. Then she stated that she never began the study of her lesson without first asking for spiritual enlightenment and divine guidance. She brought to the throne of grace the individual needs of her pupils as she understood them, and asked for wisdom to meet those problems and needs effectively. Her teaching was successful and her influence over her class was little short of marvellous. She believed in putting first things first, and she taught as she prayed.

No teacher can afford to lose sight of the value of the prayer life. No plan or method will be effective unless there is concentrated and consecrated spiritual power to inspire it with energy. We have but to

pause a moment and see that prayer occupied the foremost place in the active and strenuous lives of Jesus, Paul, Luther, Calvin, Zwingli, Knox, the Wesleys, and Moody. Every duty was first prayed over and then planned to be performed.

One of the last words our beloved and now sainted Professor of Homiletics gave to us was "Young men, pray, pray, pray, before you write your sermon." These same words form the basis upon which the Bible School teacher is to work in the preparation of the lesson.

STEP BY STEP

The lesson should be studied step by step, point by point. For example, if a series of lessons on a new book are started, the first thing a teacher should do is to read as much as possible about that book. In getting this information he should read the best, and books written by writers who are specialists in their subjects. He should learn all he can about the author — his nature, and the general lessons he writes to impress. He should enrich his knowledge concerning the historical events of the time, so that the historical background will be clearly understood.

The introduction of the lesson should be studied from various angles, so that its historical, social, and religious viewpoint are closely fixed in his mind. The lesson itself should be read over carefully, and we believe it would be well to read it over several times that the story may be clearly impressed on the mind. If the lesson is a part of the chapter, it would be well to read the whole chapter several times as well. The preceding and succeeding chapters should also be

read in order that the connecting events may be clearly understood.

The lesson, then, should be studied first as a whole in order to gain a general idea of its relation to the preceding and succeeding part of the book as a part of the general plan of the work as set forth by the author. Then should follow the careful, painstaking, intensive study verse by verse. The teacher would do well to write down an analysis of the whole lesson. For example, perhaps the lesson could be divided into three, four, or five main divisions. Next try to fill under each head the verses which belong there. Then should be made subdivisions applicable to each main head as verse by verse is studied. There will be important words in the text which demand close scrutiny and investigation, and these should be given careful study. The temptation to put interpretation upon a verse to meet some preconceived nature and opinion is common to many teachers. This is just what it is necessary to avoid. There should be no effort to distort or to read into a verse a meaning which cannot be found there. Interpretations must be in harmony with the historical setting of the book, the nature of the writer, and the social and religious ideals which guided him. In other words, the interpretations of a writer must be in harmony with the message he has enunciated.

In the preparation the needs of one's pupils must be continually kept in mind so that the teaching will be adapted to them. By writing down the various points of the lesson as suggested, the lesson will be arranged in the mind in an orderly fashion, and one will be able to present it more clearly.

In the study of the lesson will be found more material than it will be possible to teach the class. The carefully prepared teacher will bring out the truth which the class needs to know. The question, of course, will be what to choose and what to put aside. Experience and careful study will help. Dr. Trumbull says: "Your study must include a great deal more than an acquaintance with all the multitudinous dishes on the extended bill-of-lesson-fare. You are to decide which of these dishes are suited to your particular scholars, with their tastes and needs as you know them; for unless you do this you will cram your scholars without feeding them, or they will famish while you are expatiating on the merits of dishes which are wholly beyond their reach."¹

The Golden Text should be studied very carefully. It should be used to illustrate many of the truths of the lesson. It should not be quoted as a verse of Scripture, but something should be told about the book from which it is taken and the occasion which brought forth the truth as contained in it. The Golden Text should be, as it were, a golden thread which can be traced through the whole lesson.

Then the preparation of the lesson should be studied so that the teaching will bring out at least one prominent and distinctive lesson taught. Sometimes this may be summed up in the Golden Text. It is better to seek for a particular, distinctive lesson which can be developed from the text itself. Once that lesson has been found, the final preparation of the lesson should be centered and focused about it.

¹ Trumbull: TEACHING AND TEACHERS, page 123.

READING AND HELPS

A teacher should be a voracious reader. That is, he should read all the books and magazines and periodicals which his time will permit. Of course, it is not necessary to add that he should not read everything that he picks up. His reading should be marked by careful choice and selection. He should read works and articles which are worth while, which will give him broad and comprehensive information, and knowledge from the specialist's viewpoint. His reading should cover history, biography, missionary activities, the social and religious life and customs of different peoples, travels, Bible discoveries and explanations, etc., all of which will be helpful in giving him broader knowledge for his work.

The teacher should use all the helps that he can, such as commentaries, Bible dictionaries, geographies, etc. These works will stimulate his thought and be suggestive. No help is to be slavishly followed, but their purpose and use is to guide, direct, and suggest. As far as possible be an independent student and thinker. Do not accept a statement just because some commentator has put his *imprimatur* upon it. Invariably it is his opinion. You are entitled to yours. Test his statements and opinions by your own experience, study, and research. In this manner your independence of thought and study will be developed.

DISCUSSION GROUPS

It is a good plan for the officers and teachers of the school to meet once a week for at least one hour in

order to discuss, and to talk over the lesson informally. The exchange of ideas and views will be mutually helpful and stimulating. Have a leader appointed for each week whose duty it shall be to outline the lesson as he has prepared it and to open the discussion. The plan is not to have a formal paper prepared and read, because this would defeat the very purpose of the meeting. The leader should give in a general and informal way his outline, which should be full of hints and which will suggest discussion. Through this conference method the teachers will be drawn into a closer band, and many difficult points will be classified and solved.

SUGGESTIONS FROM OTHERS

“Read over the lesson, read it in different translations, in the original if you can, or in the different languages you may know, each one flashing forth light on some point or fact not seen so clearly in the others. Some truths, too, are brought out more distinctly by reading the passages aloud.

“Note that it is important to read the whole lesson and not merely the verses selected for printing in the quarterlies, ‘the gist of the lesson.’ The International Lesson Committee has always implied, and for a number of years has expressly stated with each lesson, that the lesson is more than the verses selected for printing and detailed study, and is a whole section of the history. Yet there are not only teachers, but even lesson writers and wise critics, who have ‘an acute attack of inadequate information’ on the point. But no good teacher confines himself to the verses printed in the quarterlies, nor to the best

‘helps.’ Read the whole lesson section carefully if the lesson be historical; and remember, if the lesson is doctrinal, that every great doctrine is revealed in several forms, in didactic statements, in history, in parable, in life, and in song — and we need them all in order to see the doctrine as it really is.”¹

Rev. Drawbridge says: “Having (1) isolated one simple, and well-defined idea — and by keeping it before the mind, allowed it to grow spontaneously — it is necessary (2) to set to work to think it out in all its bearings. In this way, all that the teacher’s past knowledge and experience are able to supply is added to the idea. Then, after one has ‘thought oneself empty,’ it is necessary (3) to ‘read oneself full.’ The next process is (4) one of digestion and assimilation — of meditation and selection. (5) It is essential to make a skeleton. Fold a sheet of paper down the center, so as to divide it into two parts. One side will be for the skeleton, the other for additions and corrections. Then by means of single words (or abbreviated clauses) *indicate* each idea. The object of a skeleton is to *secure the correct sequence* of ideas. In order to do so, take a bird’s eye view of the whole lesson. (6) Rearrange and correct the skeleton until the sequence of ideas and their relevancy are as perfect as it is possible to make them. Then (7) cut down the analysis to its simple form. Boil it down, so to speak, until it is the concentrated essence of the lesson. (8) Print it in large, clear type and (9) take a mental photograph of it.

“You now know *what* you are going to teach. It

¹ Peloubet: THE FRONT LINE OF THE SUNDAY SCHOOL MOVEMENT, pages 73 and 74.

remains to make equally sure of *how* you will teach it. (10) Visualize the class, and keeping them before the mind's eye, begin, in imagination, to teach the lesson you have prepared. In imagination, question the class, illustrate the lesson, recapitulate, and, in fact, employ all the teaching devices at your disposal. Thus all the arts of which you are master will, so to speak, clothe the skeleton, and complete the structure of the lesson. (11) Then pray for grace and power to *do justice* to God's truth, and (12) forget yourself in your message."¹

ESSENTIAL PRINCIPLES OF TEACHING

We have already mentioned that there are certain essential principles to be observed and followed in the preparation of the lesson, and the same is true of the teaching of the lesson. The results of preparation are shown in teaching. There are certain fundamental principles in teaching, whether it is done in the public, private, or Bible schools. We deem essential the following:

ADAPTATION

The instruction which is to be given must be adaptable to the age and needs of the pupil. We would not expect the same history lesson which is taught to the high school student to be taught a pupil in the elementary grades. The same principle holds good in Bible School instruction. Lessons must be adapted to the age and intellectual experience of the pupil. The social and spiritual life of the pupil must be understood in so much that the instruction may be made

¹ Drawbridge: TRAINING OF TWIG, pages 182 and 183.

suitable to meet his needs and requirements. Mr. Dubois says: "No teacher more carefully selected his material according to his pupils' plane of experience than our Lord. As has been shown, Jesus went to the people at their point of contact with life, and, though a carpenter, he never drew a figure from his own calling, but from theirs." ¹

ATTENTION

To teach a class effectively, attention and cooperation of each pupil is very essential. Mr. Trumbull writes: "It has been often counseled as a fundamental rule in teaching, never begin a class exercise until you have the attention of every scholar in the class. Just so far as this suggests the idea that you cannot begin to teach any scholar until you have his attention, the rule is a good one. And as applicable to an ordinary class where the scholars are reasonably well-informed and well-disposed, and are fairly inclined to be learners, it is a rule without exception. Wherever, indeed, there is an exception to the rule, there is so far an exception to the necessity of teaching; for teaching without attention is something that never was done, nor ever can be done." ²

The average Bible School class is not a university graduate school class where the scholars sit in wrapt attention, eager and ready to take down notes from the teacher's lecture. In the Bible School class the pupil's attention must be awakened if it is to be held. The teaching cannot be mere talking on the part of teacher; the instruction must be carried on in such a

¹ Dubois: POINT OF CONTACT IN TEACHING, page 104.

² Trumbull: TEACHING AND TEACHER, page 143.

manner that interest and desire for knowledge will be aroused on the part of the pupils. When the pupil cooperates with the teacher, then his search after truth can be intelligently directed.

SYSTEM

Systematization is the next principle to be observed. Each lesson must serve as a connecting link to each other. For example, in touching upon the introductory portion of the lesson, the statements should be made clearly, as concisely as possible, and in an orderly manner, so that the pupil can follow in brief outline the thought which will lead up to the lesson for the day.

Definiteness of statement, and systematic, orderly arrangement of the lesson material must mark the teaching. Teaching is a gradual, step by step, evolutionary process. To begin with, the pupil's knowledge is limited or marked by ignorance and stupidity, and the teacher must aim to be clearly understood by the dullest pupil in the class. Consequently each question and statement of historical, doctrinal, or practical fact must be set forth so that each will be in logical order and "connect itself with the succeeding thought."

It is only from, and by, the way that pupils grasp known facts that you can proceed to the unknown. To impress upon the mind, to fix securely in the memory of the pupil so that the truth will be part and parcel of his life, your teaching will have to be reinforced by incident, anecdote, illustration, diagram, and object lessons. These will help to clinch the truth, arouse the interest and attention of the pupil,

and be suggestive for questions. Again we say be orderly, logical, and systematic in your teaching.

REVIEW

Another essential principle to be borne in mind is review. By this principle we mean that in the course of the presentation of the lesson there is need for constant review. The lesson period comes but once a week and is limited to a half or three quarters of an hour at the most, and unless truths are impressed by constant repetition, it is more than likely that the pupil will have forgotten them by the next Sunday. The teacher should aim by questions to clinch various truths already presented in the course of the lesson. These recurring questions can be arranged in an orderly manner so as not to confuse the main points, in fact they will help to firmly fix in memory the salient points. At the close of the lesson there should be a number of review questions, the answers of which should briefly summarize the main truths for the day.

VARIETY

An earnest teacher once said: "I lack variety in my teaching." This experience is not uncommon by any means. Every teacher knows that in teaching the lesson, the more varied its presentation is from previous ones, the more interested the class seems to be. This point needs to be constantly borne in mind. Variety in plans of opening and closing the lesson, choice of illustrations, and attacking the lesson from a new angle, all will serve to overcome monotony in teaching. The class will also show responsiveness

and new interest. In other words, the teacher should strive to teach each lesson differently.

DR. McMURRY'S SUGGESTION

The splendid little volume, "How to Conduct the Recitation," by Dr. McMurry, should be read again and again by every teacher. From it we take the following suggestions concerning lesson teaching.

"First Stage: Presentation. The first stage may be broken into two smaller half-day journeys. Before setting out on a journey it is well to survey the road and glance at a guide-book. Before beginning a new subject it is well to recall familiar ideas bearing upon it, to refresh our minds. This is a *preparatory* study, a making ready for the lesson. The second part is the actual presentation of the new facts, the familiarizing the mind with the new subject.

"The subject-matter is now at hand, and the first stage of teaching the lesson is complete. But the newly acquired information has not yet settled to its proper place in the mind; it is not properly associated with previous knowledge.

"Second Stage: Elaboration — This elaboration of newly presented ideas and facts leads us through a series of three additional steps, which thus completes the process of acquisition:

"(1) The new object is compared with similar things already in the mind. In this way it finds its fitting companionship.

"(2) Every new object presented to the mind and then compared with others gives rise to new conclusions. The clear statement of this general result or truth focuses the main idea of the lesson.

“(3) This general truth may now be exemplified in new cases and applied to new circumstances.

“Briefly stated, the steps are as follows: (1) preparation; (2) presentation; (3) association and comparison; (4) generalization; (5) practical application.

“It is to be remembered that a subject to be treated in this manner must contain a unity of thought; it must center in an object which is typical of a class, so as to serve as a basis of comparison and generalization.”

THE REWARDS

The rewards of the teacher are not to be thought of in dollars and cents. His rewards come to him in the joy of his work; the development of individual character modeled and patterned after the master Teacher, Jesus; the inculcating of ideals of benevolence and service. The teacher is a leader and guide and director of human destiny. Great is his joy when he sees his earnest work and zealous effort bear fruit in manhood and womanhood of noble Christian character. He sees that his work has been blessed by the Holy Spirit, and that as he sought to instruct the growing and developing mind, his teaching has been fruitful.

The preeminence of teaching may be summed up in the words of the poet:

“Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.”

CHAPTER XIII

QUESTIONS AND ILLUSTRATIONS

Questions: connecting links; examples; intelligibility — Illustrations: sources; nature; history; biography; art; geography; the Bible.

QUESTIONS

It has been well said that to ask questions is a fine art. So it is. There are questions and questions. In order to ask proper questions, study, thought, and effort are required. Questioning holds a most important place in teaching. Perhaps we are not extremists when we say that teachers can only be called successful when they know how to question properly. A teacher may be able to explain a lesson, lecture upon it, and yet be unable to ask questions intelligently. A question intelligently asked and properly answered will impress the truth upon the child's mind, and he will grasp it better than by any other method of teaching.

The same thing is true, too, with respect to adolescent and adult classes. We believe that it is the general testimony of Bible School teachers that following the lecture method entirely is not the best plan to present the lesson. With older classes we realize that more lecture work can be done, but the real interest and worth of the lesson is found, on the part

of the class, when discussions follow as the result of questions asked by the teacher.

It must be borne in mind in asking questions that the attainment of proper results is dependent upon two factors, namely, a prepared teacher, and a pupil who has carefully studied his lesson. It is utterly impossible for a teacher to expect to get proper answers to his questions when a pupil knows comparatively little about the lesson. Herein is found another problem confronting the Bible School. The vast majority of schools do not permit the pupils to take the lesson pamphlet home to study the lesson. The excuse invariably given is that the pupils will lose their books, and will not study the lessons any way, and the schools cannot afford to buy new pamphlets continually. It is truly unscientific in management and unpedagogical in principle to expect definite and constructive results to be achieved by following such plans.

Our Bible Schools need to set a higher standard for lesson study as well as teaching. Some kind of an educational plan needs to be put into operation whereby sentiment and conviction shall result in bringing about some home study on the part of the pupils. We believe sufficient emphasis has been placed on teacher training and preparation; more emphasis should be placed on the pupil's study. There is not much incentive for a teacher to labor early and late in careful, conscientious preparation, and then to meet his class on Sunday and find that not one of them knows the subject of the lesson. If we have home study, we will have better teaching, and larger results will be accomplished.

In these respects the Bible School can learn a much needed lesson from the day school. Pupils of the latter are provided with study periods, and the home study work is reduced to a minimum. It would not be impossible for the pupils of each Bible School to meet at the church, for a short time at least, to study the lesson. This plan could be carried out under the direction of a capable officer of the Bible School. If this is not feasible, a little study can be done at home, and it will not conflict with public school work. The pamphlets will not be destroyed or lost in large numbers if the pupils know what the Bible School authorities expect from them. If the pupils are asked to take good care of their books and to bring them in good condition to the school each Sunday, they will respond to the request.

CONNECTING LINKS

Questions should be connecting links, connecting lesson to lesson; that is, questions should be asked which will serve as a review of last Sunday's lesson and as an introduction to the lesson for the day. The day's lesson should be so planned that several main questions will give an outline of it; then there should be subsidiary questions which will bring out its minor and yet necessary points. As the lesson is studied, the teacher should occasionally ask review questions which will serve as connecting links to hold together the truth as it is developed. As the hour comes to a close, the teacher should gradually sum up the lesson. Questions of a review nature should also be asked, the answers of which will summarize briefly the day's teaching.

EXAMPLES

Many teachers complain that they cannot ask questions. This is indeed possible. It requires practice and study to ask questions in the proper way. A teacher should study his own mental condition and the needs which prompt him to ask questions in order that his personal requests may be satisfied. He realizes that his questions are answered for him personally when his requests are fulfilled. So the teacher should prepare his lesson and adapt his questions to meet the needs of his class. He should study examples like Jesus and Socrates. Each was a master in the art of questioning. Read that remarkable chapter, Matthew the sixteenth, and in it you will note that each question unfolds a distinctive truth. That is the idea of questioning, so that the lesson may be unfolded step by step and in a connected way. Each question grows out of the preceding one, and in this way truth is classified and understood. The same was true of Socrates, and in the dialogues recorded by Plato we will note how his question went directly to the point; it could not be misunderstood.

Again, study the example of a little child and note how carefully he will ask questions. His curiosity at first prompted him to ask something about an object. Then one question suggested another until, in his childish way, he had attacked the subject from all sides, and his limited vocabulary and experience prevented him from going deeper into the matter. By careful study, observance, and practice, the art of questioning will be developed, and experience will gradually make one more adept in it.

INTELLIGIBILITY

Every question should be put in language which is simple, plain, and understood. It is a mistake to ask questions which are involved. Follow, for example, the lawyers who are expert in cross-examining witnesses; their questions are framed in simple, clear, concise language. Professor Fitch has well stated, "If we want to prepare the mind to receive instruction, it is worth while:

"(1) To find out what is known already, and what foundation or substraction of knowledge there is on which to build.

"(2) To clear away misapprehension and obstruction from the mind on which we wish to operate.

"(3) To excite curiosity and interest on the part of the learners as to the subject which it is intended to teach." ¹

Unless a question is framed in simple language and clearly stated, the answer will not be what should be expected. The four words generally used in asking questions are *what*, *which*, *how*, and *why*, and yet in our conversations those words are seldom used correctly. In framing a question these words should be used correctly. A question should be so stated that more than a mere "Yes," or "No" must be given in the answer. A sentence as an answer should be sought after, although of course this is not always required, as it depends upon the question. In questioning, there should be variety as to the nature of the answers required.

In order to bring out the truths of the lessons as

¹ Fitch: THE ART OF QUESTIONING, page 10.

adapted to the needs of each particular class, the teacher should not depend upon the questions found in the lesson journal. These may be used as hints and suggestions, but they should not be so slavishly followed as to be used exclusively. In asking questions the teacher should never, for example, read off a line of Scripture and then end it in a question, "Is that so?" etc. Such plans defeat the very purpose of questions, namely to get the pupils to think. There should be freedom of discussion in which the pupils should be so vitally interested, as the result of the enthusiasm aroused by the teacher, that they will question each other and likewise the teacher. When this mental activity is shown, the teacher's questions have gripped the pupil's minds and definite results are being accomplished. Professor Fitch says:

"It ought to set the learners thinking, to promote activity and energy on their parts, and to arouse the whole mental faculty into action, instead of blindly cultivating the memory at the expense of the higher intellectual powers. That is the best questioning which best stimulates action on the part of the learner; gives him a habit of thinking and inquiring for himself; which tends in a great measure to render him independent of his teacher; which makes him in fact rather a skillful finder than a patient receiver of truth. All our questioning should aim at this; and the success of our teaching must ever be measured, not by the amount of information we have imparted, but by the degree in which we have strengthened the judgment and enlarged the capacity of our pupils and imparted to them that searching and inquiring spirit which is a far surer basis for all future

acquisitions than any amount of mere information whatever.”¹

ILLUSTRATIONS

Closely related to, and a part of, the teacher's question is and should be illustrative or object teaching. Sometimes a difficult question can be made clearer by having some story to illustrate the point. The objective appeals to the child's mind. He can be brought to understand difficult principles by concrete teaching. The content of the child mind from the religious viewpoint is such that it responds readily to such teaching. Dr. Hall says:

“One of the most striking and interesting results of modern psychological studies, or studies in the growth of the souls of children, consists in showing with such overwhelming masses of evidence how every child repeats the history of the race in its religious development. It is a fetich-worshipper. Every child that has a fair chance at life passes through the stage of being a fetich-worshipper. Examine the contents of a boy's pocket; you will find, very probably, a pretty stone, a bit of lead, a curious piece of coal or old junk, iron, or ore, or a lot of these things; or a knot of wood with a curious spot in it — something that he has perhaps carried in his pocket for a long time. In severe weather it is wrapped up so that it won't feel cold. It is taken with the child wherever he goes, so that it will have been to New York, Philadelphia, and Boston, and shared the child's experiences. The temperature is regulated for its benefit. And sometimes we find this fetich-

¹ Fitch: THE ART OF QUESTIONING, page 33.

worship surviving very curiously in different persons.”¹

Thus it is seen that the objective plays a prominent part in the development of the child life. Stories, to be effectively used, must be applicable to the point. They are always interesting to children, but to use them for their own sake should not be done. Illustrations should be narrated in plain, simple, and chaste language. In this respect study the parables which Jesus used to illustrate his teachings. The language he uses is so plain that a child can grasp his meaning. By his narration one is able to see in clear, distinct outline what he desires to teach. It is often very difficult to tell a story in an effective way and to bring out the application, but study and experience will remedy this.

SOURCES

One of the difficult problems frequently confronting the teacher is where to get material. Many teachers have had only limited experience, and they are unable to draw on a large store of information. Many resort to the plan of consulting stock stories which are compiled and issued in book form under various topics. But this is too mechanical, and the stories invariably found there are old and are often impossible to fit into the requirements of the teacher. Teachers will invariably find this method too wooden to be used satisfactorily. From one's reading, observation, and experience sufficient illustrations should be found to meet one's needs. We believe the

¹ Hall: THE RELIGIOUS CONTENT OF CHILD-MIND, page 169.

following suggestions will prove helpful as sources from which to glean story material.

NATURE

Nature abounds with an unlimited amount of material to provide object lessons. Here abound innumerable illustrations showing God's love and providence, manifested in such striking ways that the lessons are obvious. Nature-study appeals to the child life, and children respond readily to its teachings. For example, Dr. Hall says: "Who has not seen some of this Nature love very obvious? The little girl, perhaps, talking to the flowers, thinking they speak to her, saying her prayers to them, wishing and hoping they won't be cold, and covering them up, not to save them from wilting, nor because there is any danger of frost, but that they may feel the warmth she wishes. She imagines she hears voices whispering in the trees."¹

It will be worth while to take the pupils to the forests, fields, and streams, and to show them Nature at her best and teach them the lessons which are recorded there.

HISTORY

This is another fruitful source. Here abound stories of heroism, valor, self-sacrifice, and self-denial which are perennially fresh. These illustrations are interesting to all ages, and particularly to the adolescent who is fond of hearing and knowing about the heroes of the world. The Bible School teacher should

¹ Hall: RELIGIOUS CONTENT OF CHILD-MIND, page 170.

be fond of history and should read it continually. It will enrich and broaden his teaching.

BIOGRAPHY

A peculiar trait common to all of life is its interest in personalities. This, the study of biography brings out. Biography is one form of historical study, but along narrower and more restricted lines. For example, the various ideals of the men and women who have left their impress upon the world for righteousness furnish abundant illustrations. These facts broaden the knowledge of the pupils and also lay foundations in their own lives for noble ambitions and aspirations. These illustrations will interest the children to read for themselves more in detail concerning the characters mentioned. Biography appeals particularly to pupils about thirteen and fourteen years of age and upwards. Dr. McMurry says: "These biographies furnish an excellent outline for the other Bible facts that are later to be acquired. That is one element of their worth. When children have become men and women, they are greatly in need of a framework in which to fit whatever additional facts they learn."¹

ART

Here is a field in illustration that is not fully appreciated by the average teacher. Think of the opportunity afforded the teacher who lives in a large city or town where there are art galleries, to visit and study the masterpieces, and also to take his class

¹ McMurry: BIOGRAPHY IN RELIGIOUS INSTRUCTION, page 209.

and explain the pictures to them. Many, many times the opportunity will arise to illustrate the truth which a description of a certain picture will meet. The teacher can refer to the picture in the art gallery which the class visited, and at once it will be recalled to their minds.

To-day very good and comparatively cheap prints of the masterpieces may be purchased. The children should be encouraged to make collections of these, for they will serve as a source of valuable information to them when they grow to manhood and womanhood. The teacher who thus encourages his pupils will make his teaching more effective and interesting, and his illustrations from art will be appreciated and understood.

GEOGRAPHY

Very important for the teacher to know is the geography of Bible times. He should be as well acquainted with the places mentioned in the lessons as he is with the way from his house to the Bible School room. We do not mean, of course, that he is to be actually acquainted with all the details, but he should be able to speak intelligently about the places that come up in the lesson. By knowing the geography of these places and from his knowledge of general history, he will be able to supplement biblical truth with additional information.

It is very important to persuade the pupil to acquaint himself with biblical geography. Very few teachers pay any attention to the maps in their lesson pamphlets or direct the pupils' attention to the maps in theirs. These maps should be carefully studied

each Sunday in conjunction with the lesson. The pupils can understand the lesson intelligently only when its geography is clearly understood.

For example, in studying the missionary journeys of Paul, how interesting and helpful those lessons can be made when the map is referred to. Then the teacher can supplement the Bible story with events which took place here and there and which were epoch-making in the history of the world. Careful study of biblical geography becomes helpful, therefore, to teachers and pupils alike. Professor Kent says:

“No longer is it possible to see with the physical eye the peoples whose life and thoughts are recorded in the Bible; but we may view through our own eyes or those of modern travellers the scenes of their activity. A personal interest is at once aroused, which is shared by the youngest as well as the oldest pupil. Thus biblical geography furnishes a natural and concrete introduction to each department of Bible study.”¹

THE BIBLE

Perhaps it will seem strange that the Bible should be mentioned as one of the sources from which teachers may glean illustrations and object lessons. We should remember that the time that the Bible School spends in the study of the Word is utterly insufficient to accomplish the great results in character and service which we have reason to expect from so important an institution. The teacher should aim to supplement this instruction and knowledge for his class as much as possible. To meet this require-

¹ Kent: *GEOGRAPHY IN RELIGIOUS INSTRUCTION*, page 216.

ment Bible illustrations afford a splendid opportunity. It is not sufficient for the teacher to read his Bible through so many times; he must study it carefully so that its contents is so well known to him that it becomes a part of his nature.

The Bible teems with stories of heroism, valor, self-denial, self-sacrifice, etc. There are recorded in it history, biography, nature lessons, etc. In fact it is a storehouse of truth, a veritable library. A teacher who knows his Bible is never at a loss for an illustration, and what a deep impression is made upon the mind of the pupil when Scriptural truth is illustrated by Scriptural truth! By drawing illustrations from this source the pupil's interest in the Bible is aroused, and he will be anxious to know more of its unfathomable treasures.

A teacher who will utilize these sources from which to glean his illustrations will present variety in his teaching, and his pupils will manifest an interest which is responsive and spontaneous.

CHAPTER XIV

BIBLE STUDY

Ignorance — Agencies to Promote — Methods: Historical; Literature; Word studies — Devotional.

The present time is noted particularly for its specialization. We have specialists in business, medicine, law, education, and many other phases of life. For example, he who would specialize in education is not satisfied with a general college course, but supplements the work by intensive research work in the graduate school of the university. In order to keep up to date in his subject he realizes the need of continual study and investigation.

The same thing is true of the Bible School teacher. He needs to realize the full responsibility of his office and that he is called to be a specialist in the rich and opportune field of religious education. The teacher is called to teach the Bible. This is his great textbook, from which the nuggets of golden truth are to be mined for his pupils. In this work he should specialize, not in an unscientific way, just to meet the needs of the weekly Bible lesson, but carefully and systematically. He should ponder deeply over its pages.

IGNORANCE

A careful examination of the Bible Schools reveals the lamentable fact that much ignorance prevails

on the part of the pupils with respect to the Bible. The cause of it is twofold: (1) The average pupil gets very little or no Bible instruction at home. (2) Consequently the responsibility of giving the pupils what they do get, rests in a large measure with the Bible School teacher and therefore, in the limited time that is given for Bible teaching, great responsibility rests upon him to see that his instruction is full and complete.

When we mention the prevalence of ignorance of the Bible, the following facts will illustrate our point. Some years ago President Thwing of Western Reserve University at the first Bible exercise of the freshman class gave a test to 34 young men, all but 1 of whom were connected with some one of 9 religious congregations in the Central States. He wrote out on the black-board 22 quotations from the writings of the poet Alfred Tennyson, with whose writings all educated persons are more or less familiar. These 22 extracts all contained references or allusions to the Holy Scriptures. In a word, to each of these 34 men 22 questions were put, which would demand 748 answers. The record shows that out of the 748 answers, only 328 were correct,—not quite 44 per cent.

These quotations were given to a senior class of 38 negro and Indian students at Hampton, Virginia, none of whom could enter college without three years' further study. Of the 836 possible answers, 645 were given correctly, or 77 per cent. One student answered all the questions; 3, all but 1.

Dr. George A. Coe, in order to test the Bible knowledge of his students in Northwestern Univers-

ity, seized the opportunity to put a few simple queries about the Bible to nearly one hundred college students. Most of these persons, no doubt, were brought up in Christian homes and had enjoyed such instruction as the average Bible School or pulpit of our day afford. The questions were:

- (1) What is the Pentateuch?
- (2) What is the Higher Criticism of the Scriptures?
- (3) Does the Book of Jude belong to the Old Testament or the New?
- (4) Name one of the patriarchs of the Old Testament.
- (5) Name one of the judges of the Old Testament.
- (6) Name three of the kings of Israel.
- (7) Name three prophets.
- (8) Give one of the beautitudes.
- (9) Quote a verse from the Letter to the Romans.

Ninety-six papers were returned, in which 8 answered correctly all, 13 answered correctly 8, 11 answered correctly 7, 5 answered correctly 6, 9 answered correctly 5, 12 answered correctly 4, 11 answered correctly 3, 13 answered correctly 2, 11 answered correctly 1, 3 answered correctly 0.

Out of the 96 the number giving the correct answer to the first question was 60; to the second, 16; to the third, 56; to the fourth, 61; to the fifth, 45; to the sixth, 47; to the seventh, 52; to the eighth, 76; to the ninth, 31.

As the number of papers was approximately 100, these figures may substantially be taken as percentages. The total number of correct answers was 444,

out of 864, or nearly 52 per cent, a little more than half.¹

Very recently we conducted similar tests with college sophomores, graduate students of the university, Bible school teachers and pupils. The ignorance of the Bible, even in facts which should be a matter of common knowledge, was alarmingly manifested. For example, Joshua was mentioned as a disciple of Jesus; Deuteronomy was called a gospel; the minor prophetic books belonged to the New Testament; Jesus brought the children of Israel into the Promised Land, etc.

AGENCIES TO PROMOTE

Within recent years various agencies have been instituted to promote Bible study. Courses are found in college curricula. Bible teacher training schools, organized like the one established in New York City by Dr. Wilbert W. White, the one of Temple University and others, the Young Men's and Young Women's Christian Associations, summer assemblies, Chautauquas, etc., are some of the numerous agencies organized to promote systematic Bible study. But the greatest work yet remains to be done. The church, Bible School and religious press should carry on a broader and more comprehensive educational campaign in order to induce people to make Bible study a part of the regular home routine. The majority of our homes to-day think this entire responsibility rests upon the Bible School. It needs to be shown that this is an erroneous and mistaken idea.

¹ Peloubet: FRONT LINE SUNDAY SCHOOL MOVEMENT, pages 160-164.

If the home is going to depend entirely upon the Bible School for this training, then public opinion should be aroused to such an extent that sometime during the week additional time will be given to this much needed study.

METHODS

The methods of Bible study which we would suggest for the teacher to pursue would be the following:

HISTORICAL

First is the historical method. The entire Bible may be studied from the viewpoint of history. Every book of the Old and New Testament is closely associated, and forms a part of the historical development of the world. Many parts of the Bible, like the Decalogue, the Sermon on the Mount, etc., have brought about epoch-making events in the world's history. In order to understand each book, its purpose and mission, the corresponding events of the time must be known and understood. With a clear knowledge of the historical background the book will not only be more interesting, but its interpretation will be easier. The wonder of the Bible is shown in its authentic statements and the sincerity of the writers. The work of the archæologist and historical student in their discoveries and studies helps to substantiate the Bible record.

"Oriental archæology," says Dr. Sayce, "tells us how the men thought and acted who were contemporary with the heroes of the Hebrew Scriptures. It brings before us as in a photograph the politics of the day, and the theatre wherein these politics were

represented. In reading Sennacherib's account of his campaign against Hezekiah we are brought face to face with history just as much as we should be by the columns of a modern newspaper, and we can picture the events with as much definiteness of outline in the one case as we can in the other. No conventional ideas of what the narrative ought to mean come between us and the picture it presents. We judge it rightly or wrongly according to our capacity for forming a judgment upon purely historical ground. Our concern is with history, and we realize that such is the case.

"It is in this way that oriental archæology has come to teach us how to read and understand the narratives of the Old Testament. We begin to learn what the history of the Orient was in the days of Moses, of Solomon, or of Hezekiah, and with this key in our hands can unlock the historical treasures of the Bible."¹

LITERATURE

Dr. Moulton of Chicago University has issued an epoch making work which he has called, "The Literary Study of the Bible." By the literary study of the Bible we mean, quoting his words, "If, then, the Bible is justly called literature, we ought to be prepared to find that the Bible is made up of epics and lyrics and dramas and essays and philosophic treatises and epistles and a great many other of these literary forms. Now the literary study of the Bible is the study of these great literary forms in connec-

¹ Sayce: THE HIGHER CRITICISM AND THE MONUMENTS, page 560.

tion with the Scriptures — epic, lyric, dramatic, philosophic, and the like: — the study of these forms, and of their numerous subdivisions, and of the literary mechanism by which these literati realize themselves. And the foundation principle of this particular literary study of the Bible is this: that a clear grasp of the outward literary form is essential to the understanding of the matter and principle.”

In making a literary study of the Bible it is necessary to study each book as a whole. It is necessary to get the historical perspective, the occasion for writing, the author's motive, and the underlying principles involved in it. We must view the book as a unit and not study it verse by verse, because the division into verses is mechanical and was done by some one else and not by the writer himself. In order to get the real meaning of the author, it will be necessary to go through it again and again, and eventually the ideas will be clearer. After one has a grip upon the style of the author and has become accustomed to his language and expression, it will be easier to understand his meaning. Take, for example, the Book of Ezekiel. The book seems to be dry reading, and in many parts uninteresting and the language difficult to understand; but after one has read it three or four times the book is found to be one of the most interesting and inspiring of all the prophetic works. His fiery language, symbolical pictures, and strong appeals for righteousness show the intensity and earnestness of the prophet in the cause of God. As Bible students and teachers we should be closely and intimately acquainted with the literary merit of its books. Every Bible teacher should show his pupils

the beautiful literature which composes God's word. This offers another way whereby each pupil may be more vitally interested in the study of the Bible.

In the literary study of the Bible, God's great revelations from which men have developed doctrines are unfolded in poetry, drama, philosophy, parable, allegory, metaphor, symbol, history, and biography. When viewed in the light of literature and historical study, many of the differences of opinion which have arisen at times will be classified and their meaning understood.

In concluding this topic let us remember the pertinent words of Dr. Moulton: "We are accustomed — I don't speak of Sunday Schools now — we are accustomed, in the scheme of our high schools and colleges and universities, to send our young people for their literary culture to literatures which spiritually are at the opposite poles from ourselves — to the great literatures of Greece and Rome, which spiritually are negative to us, where the highest passion is sensuous passion, the highest conception of Providence is mocking fate, where philosophies are philosophies in which God is a traditional accident; and all the while we have in our own hands, being familiar with it from our very childhood, one of the oldest, grandest literatures, in which lyrics are not inferior to the lyrics of Greece, oratory is equal to anything that the world has ever produced, philosophy has an application to our actual life; which gives us dramas such as no theatre could ever attempt — dramas in which all space is the stage, all time is the period, and God Himself is one of the chief actors. Is it not reasonable that we should accustom those

who are seeking higher education to associate literary beauty with that which is in harmony with our spiritual feeling, and not simply with that which is opposed to it? And you whose immediate concern is to deal with the teaching of Sunday Schools, see, in carrying out your tasks, that you lay a foundation for bringing together, in later life, the study of the classics and the literary study of the Bible.”¹

WORD STUDIES

Word studies form another invaluable method of Bible Study. By word study, of course, we mean the careful investigation and study of the meaning of various important words which occur in the text, as to the number of times they are found and the various meanings as derived from the context. This method, of course, is applicable to Old and New Testaments alike.

Word studies may be carried on in the best way by a knowledge of Hebrew and Greek. In these languages the shades of meaning are brought down to finer points of distinction than is possible in the English translations. We realize that it is too much to expect a Bible School teacher to be trained in these languages, for it takes years of specialization to be proficient in them. If it is possible, however, we would advise Bible School teachers to have some knowledge of these tongues. It is remarkable how interesting and inspiring their study will be found, and a little study day by day in spare moments, will gradually give a good workable knowledge of them. One appreciates and values the Bible more

¹ Moulton: LITERARY STUDY OF THE BIBLE, page 288.

with a knowledge of the languages in which it was originally written, and it is interesting, helpful, educative, and stimulating for a Bible School teacher to tell his pupils that certain important words in the lesson in the original language are so and so, and are found so many times with these different usages and meanings. It also shows the pupil that the study of the Bible involves careful and scientific methods. However, even in the English language much valuable investigation can be carried on in word studies. With the help of a carefully analyzed concordance to serve as a guide, one's studies will prove helpful and profitable. It must be remembered that these studies involve care, patience, and mental effort, but the results will more than repay the efforts.

DEVOTIONAL

The Bible School teacher needs to bring to his study of the Bible from the historical, literary, and word studies viewpoints, a devotional and reverent attitude. These studies will not only increase his knowledge of the Bible, but guide him intelligently in his devotional studies. This attitude the teacher always needs to manifest in his private study, in his public teaching, and in the guidance of his pupils.

CHAPTER XV

THE BIBLE SCHOOL ORGANIZED

Church, School, and Pastor — The Superintendent — Vice-superintendent — Department Superintendents — Secretary — Treasurer — Librarian — Teachers' Meetings — Departments — The Elementary Division: Cradle Roll; Beginners' Class; Primary Department — Junior Class — Intermediate Department — Senior Department — Adult Department — Home Department — Missionary Department — Temperance Department — The Teacher Training Class.

CHURCH, SCHOOL, AND PASTOR

We live to-day in an era of organization. Our life is complex. It is a day of great achievement and triumph. Society needs the organizations which we have, and if we keep on developing in all phases of life as rapidly in the future as we have in the past, things will become even more complex, and in consequence we shall need more perfect organization in order to meet the demands of the times.

On account of this complexity of life, the church, through her organized work, holds the key to the uplifting of society to higher realms of usefulness and consecrated living. The church, through the Sunday School wields tremendous influence and power

for righteousness and spiritual uplift. The church has caught the spirit of the times and is organizing its forces in a systematic, businesslike way in order to become more useful and helpful in carrying on the work of the Christ.

The Bible School is the church's golden opportunity for service, for it determines in large measure what the church of the future shall be. The church itself of necessity must bear a vital living relation to this strong-arm organization.

We must not get the erroneous belief that the Bible School is the church. The church is a heaven-born institution, the Bible School is a product of the human mind. The ideals, principles, and purposes of the church are found in the Bible School. But the writer believes that the Bible School was organized by the direction of the Holy Spirit, and the church needs the Bible School as it needs the church. Through organized work large things can be accomplished, and the church should see that through the Bible School great things are accomplished for Christ.

That results may be properly achieved very much depends upon the individuality and personality of leadership. This is true in secular affairs, and it is a fact in religious life. The pastor is naturally, because of his position in the church, looked upon as the leader. The chief duty of every minister is to preach Jesus Christ and Him crucified, but there are many duties devolving upon him because of his leadership. His work as pastor and leader is varied, and there are times when it seems as though there is so much to be done that the question arises, How can he do it? It is impossible for the pastor to give

all his time and energy to every organization and society connected with the church.

However, it seems to me that every pastor should give all the time, energy, and devotion to his Bible School that his pulpit and pastoral duties will allow. He should be the real leader of the school. To be the leader of the school it is not necessary for him to be the superintendent. A pastor should make it a point to be present at the opening of the school and take part in the service. It is a good thing to be present before the service begins in order to greet strangers and members. It is the testimony of hundreds of Sunday School workers that when the pastor greets the stranger and member they feel at home and welcome. When the members of the school know that their pastor is to be present before the school begins, they will strive to be on time to be greeted by his smile, word of welcome, and his hand-shake. The shake of the hand may seem to be of little importance, yet by it coldness and formality are taken away.

The pastor's presence is an inspiration to the school. The members realize that he is not only interested in the school, but his presence shows that he has the welfare and progress of the school at heart. His presence strengthens his leadership and his influence over the scholars.

The pastor should seek to know the name of every pupil, both old and young. The Bible School, he should realize, offers a recruiting place for future members of his church. A church which has a flourishing and thriving Bible School has a wonderful future before it. From the ranks of the young people the pastor is able to get members for his cate-

chetical class. When he knows their names and something about their ambitions and plans, he is able to exercise more influence over them and to win them more easily to Christ. Every teacher who has a class of young people should endeavor to get them to go to catechetical instruction. Church membership in the highest sense and purpose should ever be held up before the Bible School pupil; "For Christ and the church" should be the ideal of young and old.

THE SUPERINTENDENT

The world has only known one ideal man in its history, and he was Jesus Christ the Lord. The true individuals in the world make him their perfect example in every way and strive to have his image imprinted on their hearts and minds. No church worker or Bible School leader should have any other ideal before him.

The Bible School superintendent holds a very important position in that organization. It is a difficult thing to conceive of an ideal superintendent, just as it is to think of anything else being perfect in this earth-life. However, the superintendent should say with Paul, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

When we speak of an ideal superintendent we think of certain requisites which make up that ideal. Moreover, every superintendent should try to live up to an ideal in order to be more efficient in the discharge of his duties.

(1) The ideal superintendent should be a true

leader. The office he holds is a responsible one. The scholars look up to him and respect him because he is superintendent. As a leader he should be prompt in the opening of the school. He should conduct the service in a quiet, unassuming, and yet dignified manner, realizing that he is dealing with sacred things, and that any hap-hazard way will not do. Every portion of the service should have its proper time and place.

As leader he should have excellent order in the school. There should be no commotion. He should not allow pupils to leave their classes or the room at will; they must know that God is to be revered in the Bible School as in the church. He should be a man who can do things. It is not necessary for him to be an excellent talker or speaker. The hour of teaching is the time when the lesson truths are to be impressed. If the superintendent desires to impress certain truths, he should do it concisely and in two or three minutes.

As leader of the school he should not be required to teach, but he should oversee and listen during the hour of study in order that he may know what is going on. If he discovers that a teacher is not unfolding the truth properly, at the next teachers' meeting he should unfold and explain how those truths may be presented.

(2) Congeniality is a necessary requisite for a successful superintendent. He should be on hand at an early hour to greet the pupils and visitors. If the school is large he should have a number of assistants who will help him. As he goes in and out before his pupils he should show a "sunny" disposi-

tion, an appreciative spirit, and a sympathetic heart. He should realize that as leader of the Bible School the pupils are virtually parishioners of his. He should know all about the family life and environment of each pupil, and by love and sympathy should encourage and help them. As superintendent he should call upon his pupils and welcome them to his home. Congeniality and love work wonders in winning souls to Christ.

(3) Every superintendent should realize the necessity of having system in all his Bible School work. The world has advanced to-day to great efficiency in all lines of progress as the result of system and organization. The Lord Jesus Christ had system and organization, and hence the secret of His great success. The superintendent who is full of life will have system in all his activities. He will read and study carefully the latest literature on methods of improvement. A superintendent who is dead to activity, who is satisfied to go along in the old rut, and who downs organization, progress, and system is a stumbling-block to Bible School work. On the other hand, the one who is energetic, earnest, and progressive will have teachers' and executive meetings that greater things may be accomplished. The systematic superintendent will take pride in his school, which can do things properly and well. He will gladly observe the special and benevolent days of the school and church. He will want to see the school give liberally and educationally. Every superintendent can make system his great helper in achieving success by using methods adaptable to the needs of his school.

(4) The ideal superintendent will be his pastor's

right hand man. The superintendent should stand very close to his pastor, and consult with him frequently. He should be anxious to have his pastor's advice and help in the administration of the school. He should uphold the arm of his pastor in many ways. He should keep a careful watch over the spiritual welfare of his pupils, and if there are any who are wayward among them, should ask his pastor's help. He should report to his pastor all who are eligible for the church, and constantly impress upon his scholars the necessity of uniting with the church.

(5) The most important requisite for the ideal superintendent is the spirit of consecration to his work. A superintendent cannot discharge his duties faithfully and efficiently who is not consecrated to his Christ and his church in thought, word, and deed.

VICE-SUPERINTENDENT

In each school there should be at least one vice-superintendent to assist the superintendent. If the school is very large there should be several associate superintendents. The particular duties of this officer should be to supply new teachers, or to provide substitute teachers when regular teachers are absent, and to assign new pupils to their particular classes.

DEPARTMENTAL SUPERINTENDENTS

There should be departmental superintendents for each of the following departments,—the cradle roll, beginners, primary, junior, intermediate, senior, adult, home, missionary, and temperance. These officers will have as their duties what their particular departments may require. As its head, each should

be held responsible for the success and growth of his special department.

SECRETARY

There should be a secretary, and he should be given as many assistants as the duties of the school require. His duties consist in the main in the keeping of records as follows: records of attendance of teachers and pupils, records of new teachers, new pupils, changes of address, illness, removal, dismissal from membership, etc. These records are very vital for the growth and development of the school. They may seem trivial, but in point of fact they form a most important part of the life of the organized school. It is only in proportion as the secretary is efficient, careful, and conscientious in his records, that accuracy will result. Every school should be provided with a card system which is up to date and complete, in order that the records may be filed in a systematic and orderly way.

TREASURER

Every school should have a treasurer, who should keep an accurate record of all receipts from collections, etc., and expenditures, and who should make report on the status of the treasury at regular intervals. He should report the amount of the Bible School collections each week, and have the same posted on the record board with the attendance. The treasurer should aim to see that the best financial methods are used by the school. For example, it would be a good plan, as is done in many schools, to have an envelope to be used by each pupil week by

week, one side for the regular current expense, and the other for benevolence. Such a plan would prove helpful for any school.

LIBRARIAN

Another important office is that filled by the librarian. He should be empowered to choose the number of assistants he may require. In these days, when almost every little town boasts of some kind of a public library, the Bible School library should be filled with books which will be particularly helpful to the teachers and pupils in the Bible School work. There should be found there books dealing with such subjects as religious education, Bible School lessons, organization, missions, reports, religious encyclopedias, etc. These works should be read in order that careful intensive study and research may be done by teachers and pupils.

TEACHERS' MEETINGS

These meetings should be held regularly and at stated intervals. Concerning these meetings Mr. Lawrance has well said: "Failure to fully comprehend its design and importance is the reason for the common apathy to be found in many places concerning the teachers' meeting. No superintendent who fully realizes its real purpose and value will willingly do without it. First, let me say that the name is in some respects a handicap. The true teachers' meeting is no more exclusively for the teachers than it is for the officers. . . . Its intent is to aid all those who have anything to do with the management of the

Sunday School, whether officers, teachers, or assistants of any kind.

“The teachers’ meeting, however, will enable the teachers and workers to assist one another, by giving to each one the benefit of the study and ideas of all. It will tend to unify the teaching in the school, and this is important. There should be ample time given, also, for the consideration of anything regarding the management of the school, including the duties of all the officers. Discussions concerning the grading of the school, the library, the preparations for Christmas, Easter, and similar seasons, and, indeed, anything else which has to do with the welfare of the school, are as appropriate at the teachers’ meeting as is the treatment of the lesson. Help should be rendered where help is needed, and when all the officers, as well as the teachers, understand that they will all *get something* at the teachers’ meeting which will help them in their particular work, they will be likely to attend. The teachers’ meeting enables the school to concentrate its endeavor to the strengthening of the weak places.”¹

DEPARTMENTS

Within recent years the Bible School has made good progress towards departmental grading. However, the problem of achieving greater efficiency and development is by no means solved. Many schools are handicapped because a proper building is lacking. Of course, the ideal is to have a separate room

¹ Lawrance: *HOW TO CONDUCT A SUNDAY SCHOOL*, pages 98 and 99.

for each class, and while this is not always possible, every school should work toward this end.

The next problems are to secure more regular attendance upon the session, to create a more intelligent appreciation on the part of parents of their responsibility in this matter, and to secure better trained teachers in order that instruction may be carried on more efficiently.

The departments should be organized as follows:

THE ELEMENTARY DIVISION

The elementary division includes the following departments:

CRADLE ROLL

The cradle roll includes all children from birth to three years of age. The object is to enroll all children as members of the school who are too young to attend the sessions. This department brings the home under the fostering care of the church.

BEGINNERS' CLASS

This department includes children who are four and five years of age. At this age it is necessary to have the little ones in a class apart by themselves if any teaching worth while is to be accomplished.

PRIMARY DEPARTMENT

The children of six, seven, and eight years of age are included in this department. This is the age when the brain and body grow more rapidly than at any other time of life. It is a time of life when they have many new experiences, such as school life, etc. The teaching needs to be carried on with ex-

treme care at this impressionable age, so that the proper concepts are formed, and consequently it must be particularly adapted to this era of their experience. They, too, should be separated from the other children.

JUNIOR CLASS

This class includes the children who are nine, ten, eleven, and twelve years of age. It is only within recent years that the children of this age have been given careful study and consideration by the Bible Schools. Heretofore they were held in the primary departments, or sent into the adult schools and treated as older pupils. In either place they were misfits. When the junior class was organized, they came into their own department, for which they were adapted. In this period large numbers came to a decision for Christ, and in order to help the teaching a separate class room is very necessary.

INTERMEDIATE DEPARTMENT

This department includes the pupils from thirteen to sixteen years of age.

SENIOR DEPARTMENT

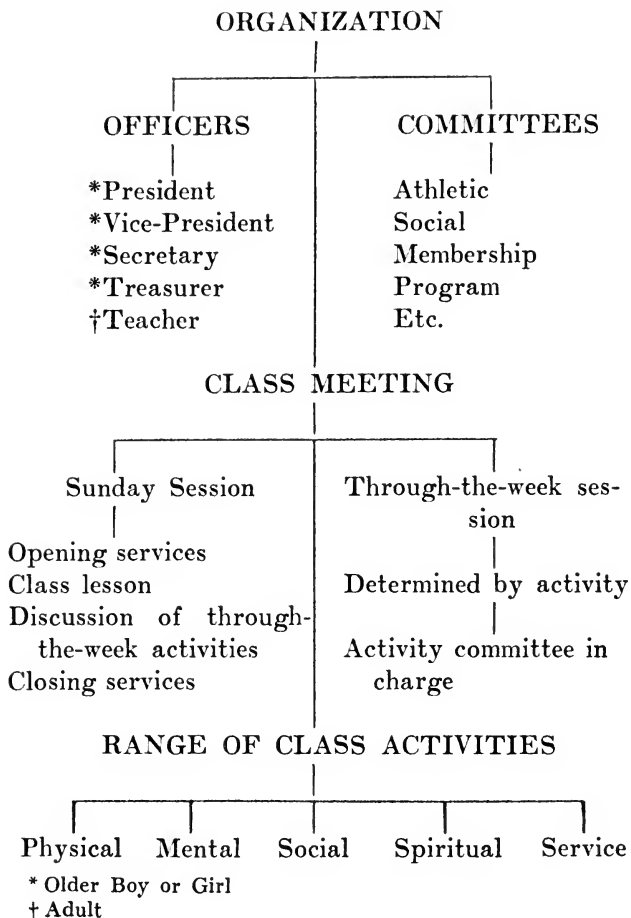
In this department pupils from seventeen to twenty years of age are enrolled. One of the great problems confronting the Bible School is to hold the pupils as regular attendants when they reach the intermediate and senior ages. Then is the time when they think they are too old to attend. They feel they have learned all that the school can teach them.

In order to meet this problem it would be well to have distinctive Bible classes composed of the pupils of these departments, from the ages of thirteen to twenty. Organizations, fraternities, clubs, and classes appeal to these ages and form a large part of their life. The pupils delight in social fellowship and friendship. They are full of life, energy, and activity, and they are made to utilize this energy if properly directed. However, organizations without distinctive object will be of no use or help. There need to be distinctive objects for which they may work. The objectives for such classes, as suggested by the International Sunday School Association, are the following: (1) The winning of the class members to personal allegiance to Jesus Christ as Savior and Lord; and (2) The proper expression of the Christian life in service for others in the name and spirit of the Christ. Thus one strengthens one's self and helps others.

These organizations, properly directed and controlled by strong, consecrated teachers, may become vital powers for the church and school. There should be officers and committees to insure careful work and growth. The following program and diagram prepared by the International Association will be found to be workable and apropos:

"The conscientious Christian leader will keep in mind his or her obligation to the individual members of the class. By reading and study he or she will become acquainted with the characteristics of the teen-age life, with a view to planning such activities for both the Sunday and the mid-week session as will

eventually result in the development of stalwart Christian manhood and womanhood.”



ADULT DEPARTMENT

One of the great problems before the churches and Bible Schools at present is, how to interest the men sufficiently so that they will attend religious services more regularly and come in large numbers. In order to get the men of the country, town, and city, various movements have been started, such as the brotherhood and adult Bible classes. These classes should include men from twenty years of age and upward. Classes for women should also be organized on the same plan in order to make their work more effective. The class should have at least the following officers: a teacher, a president, a vice-president, a secretary, and a treasurer. There should also be at least four standing committees as follows: membership, social, devotional, missionary. These movements hold out high ideals, lofty purposes, and splendid opportunities for the men of each community, but any organization which has an elaborate propaganda simply written on paper has already written its last will and testament. If we want men for these organizations in order to bring them into the church and Bible School, there must be more effort and self-sacrifice. There must be:

(1) *Personal Work.* In each Bible school we always find a small band of men who are intensely interested in the work, and we can always count on them for any active work to be done. Personal work on the part of each man will bring another man to the Bible School. On the whole men are not indifferent to the church; when asked to come, they say they think they are not welcome is the reason they

have not before done so. One man said, "The church is a woman's club." The church could not do without the noble women. They are active in all departments of church work, and they serve the church faithfully, but the men on the whole are the ones who support the church, although they may not attend very regularly. Nevertheless, to show that man that the church is not a woman's club, and that a man's work is to be done, it is necessary to have him attend the Bible School and church. Each man won for Christ should be a personal worker. If we want men for the kingdom of God we must win them through consecrated personal work.

(2) *Sociability.* A strong factor to be cultivated among men is the spirit of sociability. Each man is a social entity. He wants friendship and comradeship. As men come to the Bible School each one should be given a strong, hearty hand-shake, and made to feel that he is welcome. When a man feels that the church is a true church home to him, he will gladly attend and become vitally interested in its welfare. If he becomes sick or indifferent and his friends of the church look after him, he will realize that he has a church home in deed and in truth.

(3) *The uplifted Christ.* "If I be lifted up from the earth, I will draw all men unto myself." To get men into the church and Bible School simply to have them there means nothing. All personal and social work must have one given end, namely, the bringing of men to the uplifted Christ. One man said recently, that he did not want to hear political, current, or scientific truths taught and expounded in the Bible School and church; what he wanted to hear was the

story of the uplifted Christ taught plainly and convincingly. Once the story of the Christ becomes the vital part of a man's life, he will be a true personal worker and seeker after men. We want true, loyal, devoted Christian men to bring their fellow-men to the uplifted Christ.

HOME DEPARTMENT

The home department includes all those persons who are unable to attend, or for some reason cannot engage in the active work of the school. However, the plan is to get these same people to study the Bible School lesson at home for a period of at least one-half hour each week. From this department large numbers have eventually been enrolled as active members of the school. At the present time considerable home department literature is published which helps to advance the work and interest in the Bible School.

MISSIONARY DEPARTMENT

This department is not common to all schools, but is found in a large number of them. The purpose of the department is to promote missionary education in the Bible School. There should be a standing missionary committee whose work it should be to see that an adequate missionary library is established, that maps, charts, pictures, curios are provided, and that missionaries are invited to speak to the school occasionally, distributing literature to teachers and pupils, etc. There should be an occasional conference of the teachers' association with the committee to arrange for adequate teaching of missions in the

classes. The work of the department is to advance the cause of missions along all lines.

TEMPERANCE DEPARTMENT

This department is likewise not common to all schools, but it is found in a large number. There is need for a temperance department in every school. There should be a temperance committee with a representative from each department of the school. The aim is to show through educational work what temperance is. There should be a well selected temperance library, maps, charts, etc., which will help to achieve the desired results. There should be a regular time for temperance teaching, and the days set aside for this purpose should be observed by special exercises. The graded lesson of the junior and intermediate series offers excellent material for temperance studies.

THE TEACHER TRAINING CLASS

A most essential department of the school is the teacher training class. The time is here when trained teachers are needed as never before. If the Bible School is to be the splendid, efficient religious educational institution that it should be, then trained teachers are absolutely necessary. There are good courses and books published in large numbers, so that the list is large from which selection may be made. The class should be composed of the officers of the school, present teachers, and prospective teachers. Those who are teachers should take advanced work in order to have a more intensive knowledge of their great work. Prospective teachers need

this course of training in order to do their work as teachers well and efficiently. The time is not far distant when every teacher must be a trained teacher. The day cannot come too speedily. The work of the kingdom demands it.

CHAPTER XVI

ORDER

Punctuality — Ventilation — Arrangement — Music — Busyness — Obedience — Interest — Attention.

One of the criticisms most commonly heard of the Bible School is, that there is so much disorder and confusion. When this spirit prevails the entire school suffers. There is lack of reverence and worship in the opening service; there is no sincerity in the reading of the Word; the time for study of the lesson is lost; in fact, the whole period has been a failure. Naturally a question pertinent to the occasion is frequently asked: If order and control is obtained in the public schools, why should not the same control be found in our Bible Schools? This seems to be as far as the discussion is carried. Of all places, it is in the Bible School that we should expect to find order, control, and discipline manifested in a high degree. These things are necessary and conducive to worship, reverence, and study.

In order to secure and maintain good order, we believe the following suggestions will be helpful.

PUNCTUALITY

We remembered having attended a large Bible School where one of the things first noticed was the

disorder and apparent lack of control. It took only a moment to understand the situation. The cause of the trouble was in large measure due to the methods pursued by the superintendent. Several of the officers were not at their desks, and he was hurrying to and fro, endeavoring to do some of their work that the school might begin its session. He was exactly one-quarter of an hour late in opening the school. When he tried to start, so great was the noise and confusion that he was compelled to tap the bell several times before any sort of order was restored. He consumed at least five minutes more in this manner, and then the order was far from being satisfactory.

All of this confusion and wasting of precious time could have been avoided if the superintendent had insisted on punctuality. Not only were the officers dilatory, but many of the teachers were late in joining their classes, and in the meantime the pupils did pretty much as they pleased.

When the hour arrives for the school to open, the superintendent should set the example and begin exactly on time. He should also be present some time before the school opens so as to see that everything is in readiness for the opening time. It is not the business of the superintendent to do the duties of a dozen officers, but it is his duty to oversee them, and to see that all things are carried on in an orderly and systematic manner. He has the right to insist that the corps of officers and teachers shall attend to their duties on time. In these requirements he should be heartily supported by the Bible School association or official board of the church, as the case may be.

Tardiness of teachers contributes much to dis-

order. If left alone, the pupils in the classes are permitted to follow pretty much their own devices, and the more active ones are going to take advantage of the opportunity to play tricks and get into mischief. The presence of the teacher in the class will mean holding this superfluous energy and activity in check and under control. In fact the teacher should be found in his class section before his pupils arrive, so that he will be there to greet them when they come. It will mean that a larger number of pupils will be prompt in coming to school.

One of the great lessons that our public schools have taught us is the principle of being on time. The school begins promptly at nine o'clock in the morning, not one minute before or one minute after. This principle has become deeply ingrained in the life of our American people. The same standard should be observed by our Bible Schools, and punctuality on the part of the officers of the school, and insistence that this rule be observed, will go a long way toward solving this problem. The superintendent does not have the same authority to enforce obedience that the public school principal has, but he has the moral authority and the support of his associates, and a principle inherently right, which will command obedience.

If promptness is insisted upon, pupils will not be so apt to be late and hence to break into the worshipful spirit of the opening service. No superintendent should be required to waste five minutes in securing order. His attitude, manner, yes, his personality should show that he expects to get just exactly what he has requested. By this we mean not the manifestation of a domineering or dictatorial spirit, but

the manifestation of the quiet, dignified manner of the forceful, influential personality which should be-token the executive officer. One or two taps of the bell, as the case may be, or whatever plan may be in vogue to call the school to order, should be sufficient.

The beginning on time and being on time will help in large measure to solve the problem of disorder in any school.

VENTILATION

One of the least thought of problems in the construction of a church or Bible School department is air. Very frequently in the architectural plans, beauty, acoustic properties, etc., are carefully wrought out, but the ventilation plan is given no consideration at all. The architect will probably suggest the necessity of good ventilation, but the building committee, knowing, perhaps, that they have only a limited amount of money to spend and desiring to see the interior beautifully decorated, will sacrifice the law of ventilation for the beautiful. This foul air causes unrest, drowsiness, and lack of interest. Many a time a congregation seems sleepy and drowsy when the pastor preaches. The sermon is good and the delivery forcible and clear; the air is at fault. Not infrequently a Bible School teacher is almost at his wit's end to keep his pupils interested, awake, and in order during the lesson period because of the foul air of the room, which affects the pupils in the ways mentioned. It pays in terms of order, character, and service for Bible School rooms to be thoroughly ventilated along scientific lines.

ARRANGEMENT

One of the difficult problems of the average, ordinary Bible School is arrangement. Of course the ideal Bible School has a class room for each class, but the majority of Bible School class rooms consist of two or three parts,—perhaps one or two sections for the primary department and the other section to include all other departments. It is at once seen that this arrangement is unpedagogic. It spells disorder. Since this is the problem which confronts the major portion of schools, the plan to follow is to seek the best solution for such circumstances.

Where the classes are grouped together in more or less crowded condition it means that those classes must be grouped carefully in order to reduce noise and confusion to the minimum. For example, it will not do to place two classes of mischievous boys in close proximity; there must be several classes intervening. The classes should be arranged rectangularly, as this will economize the floor space. The classes should not be too large, perhaps not more than eight pupils or ten to a class at the most, so that the teacher can preserve better order and accomplish better results in his teaching.

A visitor at a Bible School was once asked by the superintendent what plan he would suggest for obtaining better order. After observing the school in its departments, he answered, "Begin at the primary department." The visitor had noticed that the little children were permitted to move about as they pleased and do about as they wanted to. The active life and energy there were not properly con-

trolled and directed. However, he did not go to the source of the problem. He should have answered, "Begin at the home." Here is the place to begin to teach order, system, and careful habits. The home can lay the foundations and teach these principles. The school should be saved this to a large extent. To promote good order we need the careful cooperation of the home, instead of its indifference.

MUSIC

Another essential feature in a well ordered school is the music. There is a vast difference between jingle and music. The very best kind of music only should be found in the school. There is so much meaningless stuff, printed under the name of good music, which is only jingles. There is no inspiration to be found in words or tune. Music which causes the feet to move and the body to sway should be avoided in the Bible School service. This is characteristic of the jingle stuff and is but another means of adding to the disorder of the school life. For example, we have not infrequently seen boys during the reading of the lesson and recitation period hum one of these catchy songs, and keep time by moving their arms and swaying their bodies and stamping with their feet, much to the amusement of the other pupils and the annoyance of the teacher. Such antics not only added to the disorder of the school, but at the same time prevented serious study of the Word. We need bright music in the school, but worshipful, inspirational, and dignified music

which will instill within the soul the spirit of reverence. The Bible School is no place for excerpts from the opera or for jingles.

BUSY-NESS

That order may be preserved. Professor Adams urges that the pupils be kept busy. He says, "We are all familiar with Watt's remarks about the connection between Satan and idle hands, but teachers ought not only to know the lines, but to realize all that is implied in them. . . . The teacher who does all the preparation, all the thinking, and all the speaking, is in a fair way to ruin the discipline of even a good and well-disposed class."¹

The teacher who is successful in Bible School work is the one who will keep his pupils' minds busy. This word spells destruction to the plans of the tricky and mischievous pupil. The teacher who has carefully planned and prepared his lesson will have in mind his class as a whole and at the same time the individuals who comprise it. He will seek to make his preparation suitable and his teachings adaptable to each pupil's needs. He will plan his questions along this line in order to bring out the answers to meet this need.

By properly seating the pupils, carefully putting the mischievous ones immediately before him where he can always have his eye upon them, and by continually asking questions, he will keep each one busy, and the opportunities for creating disorder will be reduced to a minimum. Each pupil will be inter-

¹ Adams; ON TEACHING, page 50.

ested, and by careful guidance each moment will be occupied, and valuable time will not be lost or the teaching seem to have been in vain.

OBEDIENCE

Obedience is also necessary. This is essential for the general welfare of the Bible School. The teacher should insist upon being obeyed in his requests and in the fulfillment of the requirements of the school. In making such requests the teacher as well as all the officers must set the example. There are always some pupils who have no regard at all for rules and orderly procedure. They seem to take delight in breaking every command. With such it is necessary to deal firmly. There will be times when they try patience and temper, but it will not do to show anger in dealing with them; tact, good-humor, and firmness are requisite to handling the situation. They will not respond to anger and the display of hot-tempered action. The controlling influence of the teacher will predominate when the pupil sees that there is no indecision in his manner and attitude. Child nature is readily moulded into obedient action when approached from the proper angle.

There are times when good cheer will bring order out of chaos when every other plan would fail. It is well for the teacher to be able to see a little joke, and frequently a little laugh will dispel the clouds of disobedience. Rev. Drawbridge says:

“The management of a restive class and the control of a fresh horse have many points of resemblance. In each a gentlewoman’s hand can often achieve what no display of force and violence would ever accom-

plish. The latter may drive in the symptoms of unrest and disorder, the former alone can win over the spirit and the will, and secure the desired disposition. Children prefer order, if they are managed with patience, knowledge, and tact, but if the restive horse or child once gets out of hand, it is very difficult to undo the mischief which has resulted from one's weakness." ¹

INTEREST

So important is the maintenance of good order that interest is dependent upon it. The converse is also true. Some teachers are able by their presence and manner to secure order and interest; with others it requires effort and labor; but each teacher will have some degree of success by maintaining good order and understanding each pupil's peculiarities and how to interest him in the instruction given.

The child has nature interests which can be appealed to, drawn out, and developed by objective, experimental, and reminiscent teaching. Then showing him some relation between his nature interests and new objects, his interest in those new objects will gradually increase.

Dr. James says: "The kindergarten methods, the object-teaching routine, the black-board, and manual training work — all recognize this feature. Schools in which these methods preponderate are schools where discipline is easy, and where the voice of the master claiming order and attention in threatening tones need never be heard.

"Next, step by step, connect with these first ob-

¹ Drawbridge: TRAINING OF THE TWIG, pages 161 and 162.

jects and experiences the later objects and ideas which you wish to instill. Associate the new with the old in some natural and telling way, so that the interest, being shed along from point to point, finally suffuses the entire system of objects of thought.”¹

Of course this is the ideal method, but successful teaching will result where earnest preparation of the lesson is made the teacher's rule. He will seek to adopt such plans in his teaching that each pupil will be interested.

ATTENTION

Attention on the part of the pupils is alike dependent upon good order and interest. It is essential, too, for fruitful teaching. It is as Dr. James says: “If, then, you wish to insure the interest of your pupils, there is only one way to do it; and that is to make certain that they have something in their minds *to attend with* when you begin to talk.”

One will note not infrequently the attention of children wandering during the lesson period. Some have a dreamy expression, minds of others seem wandering far away, perhaps thinking of baseball, etc., so that the problem of holding the attention is indeed a difficult one.

“However, by careful questioning and concrete teaching this can be overcome. The interest of the pupil is to be held step by step as the lesson is taught, and his attention will be focused upon it. Some pupils are less able to attend than others. It depends upon the individual's temperament. However,

¹ James: TALKS TO TEACHERS, page 96.

variety of teaching only can accomplish permanent results where the interest is apt to lag and the mind to wander. By presenting the subject from various angles, attention to a considerable degree is bound to follow."

Again quoting from Dr. James: "Above all things, make sure it (your teaching) shall run through certain minor changes, since no unvarying object can possibly hold the mental field for long. Let your pupil wander from one aspect to another of your subject if you do not wish him to wander from it altogether to something else, variety in unity being the secret of all interesting talk and thought."¹

¹ James: TALKS TO TEACHERS, page 112.

CHAPTER XVII

GRADED LESSONS

Uniform Lessons: Criticism — The Graded Lessons: Adaptable; Educational; Permanent; Biblical — Promotion.

UNIFORM LESSONS

For more than four decades the International Lesson Committee has selected lessons for the entire Bible School. Each lesson is based on biblical passages which are used by all the departments of the school. However, the writers, editors, and publishers of Bible School literature have tried to adopt lesson material which will do for all departments, from the elementary division to the adult department inclusive.

CRITICISM

The International Uniform Lessons have been in use for so many years that many people think they can never do without them. The lessons have advanced Bible School work and Bible study as no other plan has ever done. They have developed a fraternal and cordial spirit and relationship among the various denominations. In other words, they have been in large measure instrumental in unifying Christian work. We believe that the International Uniform

Lessons were the best that could be developed at the time, but we believe that they are no longer meeting the need of the schools in an adequate or comprehensive manner or along educational lines. The criticism we have to offer of the lesson is as follows.

The Uniform Lessons are based on too fragmentary selections of Scriptures. The texts are very frequently composed of a few verses in one chapter and several verses in another chapter. The number of verses selected is reduced to a minimum. In order to get the story of the lesson it is necessary to read several chapters. From our present experience we know that one of the weak points in Bible School work and efficiency is the lack of home study. For a child to be confronted with fragmentary texts on Sunday when no study has been done at home, means that interest in the lesson has already been lost. Children want the whole story before them; they are not ready for and will not accept the part for the whole. Such arrangement is a preventative of consecutive Bible study.

The lessons as they are selected disregard the pedagogical arrangement of the Bible. The Old Testament and New Testament are arranged pedagogically. The Old Testament lessons are better suited for children up to fourteen years of age. The New Testament lessons are better adapted for adolescents and adults.

The present system selects lessons for a time from the Old Testament and then from the New without regard to pedagogical treatment. It defeats the very purpose of the admirable arrangement of Old and New Testaments.

The most serious objection to the lessons is that they are selected from the adult viewpoint. They fail on the whole to take into consideration the viewpoint of the child. On this point Dr. Haslett writes: "Adult conception, adult principles, adult doctrines, truths, methods, requirements, and needs are stamped upon it from first to last. It would seem that the child is taken to be a small adult, an adult in miniature, the fallacy of which notion Dr. Nathan Oppenheim clearly showed a few years ago when his book, 'The Development of the Child,' appeared. It is not true, to say the least, that any or all truths interesting to the adult mind may be made interesting to the child by merely simplifying the method of instruction or of presentation. Many truths have no interest, no meaning, and no fascination for the child. They are far beyond his power of conception or ability to grasp. Nothing to which they appeal is in his mind, nature, or need. To judge the child mind by adult modes of thought, interest, and needs, and to provide for his religious instruction accordingly, is sinning against the best light of modern educational practice, against the child, against nature — which is our safest guide as to the condition and need of the child, as it is sinning against Holy Writ and against the great Teacher's example and admonitions. No public schoolmaster would place compound interest, compound proportion, arbitration of exchange, geometry, algebra, Latin, calculus and the like, in a curriculum of study for children six, seven, eight or nine years of age. They would quickly be called to account if they should do it." ¹

¹ Haslett: PEDAGOGICAL BIBLE SCHOOL, p. 56.

THE GRADED LESSONS

In order to meet these criticisms and demands from pastors, superintendents, teachers, and others interested in Bible School, the International Association authorized the lesson committee to prepare the new graded lesson.

At the convention of the International Sunday School Association, which was held at Louisville, Kentucky, June 18-23, 1908, the lesson committee made a report and recommendation concerning graded lessons which was adopted and from which we quote as follows:

"A new situation has been gradually brought about: (a) by the action of the association in providing for the Beginner's Course at its Denver Convention in 1902, and for the Advanced Course at its Toronto Convention in 1905; (b) by the action of the lesson committee in April, 1907, forming graded lessons; and (c) by the action of the conference between some members of the American lesson committee and the British lesson committee in London, 1907, and of the Boston Conference in January, 1908.

"That this convention (Louisville) authorize its lesson committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday School which desires it, whether in whole or in part."¹

The lessons are prepared to meet the demands of all grades. They are prepared and adapted to meet

¹ OFFICIAL REPORT 12TH INTERNATIONAL CONVENTION, pages 512 and 513.

the needs and peculiar requirements of pupils of all ages, from the beginners, to, and including, the adult departments.

Up to the present time the courses for the first twenty years of Bible School life are as follows: the beginners' series, complete in two years; the primary series, complete in three years; the junior series, complete in four years, the intermediate series, complete in four years; the senior series, complete in four years.

The graded lessons differ from the uniform lessons in the following ways:

ADAPTABLE

The graded lessons are adaptable for each particular age and period of the pupil's life. In other words, they may be termed progressive lessons. They proceed from the simpler to more advanced and complex truths. The lessons are closely graded and prepared and arranged to meet the knowledge and experience and growth of the individual.

EDUCATIONAL

These lessons are arranged and based on pedagogical principles. They are not formed from the adult point of view. These lessons are comprehensive. That is, nature, temperance, and mission lessons are found here which can be appreciated by the children. True instruction, experience and common sense show us, must follow along pedagogical methods and principles.

PERMANENT

These lessons are fixed or permanent. The uniform lessons follow a six-year course with a new lesson for each Sunday of the new course for the year. Not so with the graded system. In this system it will be known what lesson for the Sunday will be used in the grade, and the teacher will know what results were achieved in the course of the year, and wherein he can profit by his mistakes.

BIBLICAL

The graded lessons cover more Bible material than the uniform lessons. As we have already mentioned, the uniform course covers six years, the graded system covers seventeen years, and it is only natural that in such a comprehensive course more biblical material can be studied. The child gets Bible truths which he can understand, and the same is true of each period of the individual life.

PROMOTION

The graded lessons present the opportunity for promotion, and put the process of promotion on a systematic basis. There is a definite end for each course of lessons. When the pupils have shown sufficient knowledge of the lesson taught and have done the memory work prescribed, then they will be ready to be promoted to the next grade.

CHAPTER XVIII

SUMMARY OF THE GRADED COURSES

Introduction: Purpose of Graded Lessons — The Beginners' Graded Series: Aim of the Course — The Primary Graded Series: Aim of the Course — The Junior Graded Series: Aim of the Course — The Intermediate Graded Series: Aim of the Course — The Senior Series: Aim of the First Year; Outline of Material, First Year; Aims for the Second Year; Aim for Outline of Material, Second Year; Aim for the Third Year; Outline of Material, Third Year — Adult Courses — The Future.

INTRODUCTION

PURPOSE OF GRADED LESSONS

To meet the spiritual needs of the pupil in each stage of his development.

These spiritual needs, broadly stated, are:

(1) To know God as he has revealed himself to us in nature and in Christ.

(2) To exercise toward God the Father, and His Son Jesus Christ, our Lord and Savior, trust, obedience, and worship.

(3) To know and do our duty to others.

- (4) To know and do our duty to ourselves.

THE BEGINNERS' GRADED SERIES

(Complete in two years; approximate age of pupils, four and five years.)

AIM OF THE COURSE

To lead the little child to the Father by helping him.

(1) To know God, the heavenly Father, who loves him, provides for, and protects him.

(2) To know Jesus, the Son of God, who became a little child, who went about doing good, and who is the friend and Savior of little children.

(3) To know about the heavenly home.

(4) To distinguish between right and wrong.

(5) To show his love for God by working with Him and for others.

THE PRIMARY GRADED SERIES

(Complete in three years; approximate age of pupils, six, seven, and eight years.)

AIM OF THE COURSE

To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child.

(1) To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience.

(2) To build upon the teachings of the first year

(1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Savior in His love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.

(3) To build upon the work of the first and second years by telling (1) about people who chose to do God's will; (2) Jesus, by His life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

THE JUNIOR GRADED SERIES

(Complete in four years; approximate age of pupils, nine, ten, eleven and twelve years.)

AIM OF THE COURSE

(1) To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do right.

(2) To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work.

(3) To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.

(4) To present Jesus as our example and Savior; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

THE INTERMEDIATE GRADED SERIES

(Complete in four years; approximate age of pupils, thirteen, fourteen, fifteen and sixteen years.)

AIM OF THE COURSE

To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service.

The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history and cannot be satisfactorily presented without the historical setting as a background.

OUTLINE OF MATERIAL, FIRST YEAR

- (1) Biographical Studies in the Old Testament.
- (2) The Christian Life Exemplified.

OUTLINE OF MATERIAL, SECOND YEAR

- (1) Jesus the Leader of Men.
- (2) Companions of Jesus.
- (3) Early Christian Leaders.
- (4) Christian Characteristics, Illustrated in Notable Christian Leaders.
- (5) Character-building, Illustrated in the Life and Work of Modern Heroes of Faith.

OUTLINE OF MATERIAL, THIRD YEAR

- (1) Jesus Entering Upon His Life-work.
- (2) Jesus in the Midst of Popularity.

- (3) Jesus Facing Opposition and Death.
- (4) Teaching of Jesus.

OUTLINE OF MATERIAL, FOURTH YEAR

- (1) What it Means to be a Christian.
- (2) Special Problems of Christian Living.
- (3) The Christian and the Church.
- (4) The Word of God in Life.

THE SENIOR SERIES

(To be completed in four years; approximate age of pupils, seventeen, eighteen, nineteen and twenty years.)

AIM OF THE FIRST YEAR

(1) To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work.

(2) To lead the pupil, through frank conferences on himself, his limitations, and his relations to the kingdom of God, to a realization of the claims of Christ as Savior and Lord, and of his service as the true basis of successful living.

OUTLINE OF MATERIAL, FIRST YEAR

- (1) The World as a Field for Christian Service.
- (2) The Problems of Youth in Social Life.
- (3) The Book of Ruth.
- (4) The Epistle of James.

AIMS FOR THE SECOND YEAR

(1) To awaken in young men and women a permanent interest in the development of religion

as reflected in the history and literature of the Hebrew people.

(2) To relate the studies of this year to the personal religious life of the individual student

(a) by re-enforcing his sense of the presence of God in human history;

(b) by emphasizing the ethical and social character of religion;

(c) by inspiring him with the sense of his personal responsibility to know and to share God's purpose for the world.

OUTLINE OF MATERIAL, SECOND YEAR

(1) Growth of Religious Ideas during the Rise of the Hebrew Nation.

(2) Growth of Religious Ideas under the Hebrew Monarchies.

(3) Growth of Religious Ideas in and after the Babylonian Exile.

(4) Studies in Hebrew Religious Literature.

AIM FOR THE THIRD YEAR

To awaken in young people an abiding interest in the New Testament, an appreciation of its fundamental importance to the Christian faith, and a realization of its practical value to them as a guide in Christian conduct.

A rapid survey of the literature and history of New Testament times is taken.

OUTLINE OF MATERIAL, THIRD YEAR

(1) The Historical Background of Christianity.

(2) The Early History of Christianity.

- (3) Christianity Established among the Gentiles.
- (4) The Principles and Practice of the Gospel.
- (5) The Interpretation and Defense of Christianity.
- (6) The Apostolic Church a Brotherhood.

ADULT COURSES

From the manual recently published with respect to the introduction and use of the graded lessons we quote the following: "Up to the present time the International Graded Series does not include courses for adults. Until such courses are ready and announced, the following courses are available. Attention is called first to the courses prepared for adults as issued in the *Adult Class Magazine* published by the several denominations. Among the elective courses varying from thirteen to forty-two lessons are the following, which can be obtained through the publishers of this manual.

" 'The Early Days of Israel,' by Irving F. Wood and Newton M. Hall, seeks to discover the main thought in the mind of the biblical writers with a view to emphasizing the religious truths and applying the principles thus discovered to every day modern life.

" 'The Days of the Kings of Israel,' by Irving F. Wood and Newton M. Hall, is a study of the books recording the lives of the kings of Israel, and a detailed study of the character and reign of the individual kings, the aim being to give a vivid picture of the times, the purpose of the writers of the books, and the relationship existing between their age and ours.

“ ‘The Liquor Problem.’ This is a course of thirteen lessons dealing with such phases of the liquor question as ‘The Magnitude and Seriousness of the Liquor Business,’ ‘Alcohol and Health,’ ‘The Saloon and Politics,’ ‘Alcohol in the Light of Race Welfare,’ ‘The Effect of Liquor Drinking upon Labor,’ etc. The treatment of each lesson is thoroughly scientific — the plan being to present only well established facts. Practical suggestions for appropriate activities in harmony with the truths set forth in each lesson are given.

“ ‘The Introduction to the Life of Christ,’ by William Bancroft Hill, is a simple yet scholarly, comprehensive treatment of the entire problem connected with the Gospels and their interpretation, and so presented that one unfamiliar with recent discussion gains a clear idea of the questions involved, and of the attitude of leading scholars respecting their twelve lessons.

“ ‘The Life of Jesus,’ by George B. Stewart, is a study of the words and works of Jesus against the background of the Old Testament Messianic hope, and the custom, person, life, and teachings of the times of Jesus presented comparatively and supplied with questions and messages for to-day. Fifty lessons.

“ ‘The Making of a Nation,’ by Charles Foster Kent and Jeremiah Whipper Jenks, is a series of twelve studies on the beginnings of Israel’s history, dealing with specific events in their relationship to personal religious life and the social and political problems of to-day.

“ ‘Studies in the Life of Christ,’ ‘The Social Sig-

nificance of the 'Teachings of Jesus,' and similar courses have been prepared by the Young Men's Christian Association. These courses deal with the history of Bible characters whose teaching work is brought into the foreground. They are prepared with from twelve to thirty lessons, with a daily reading and practical exposition for each day.

"'Constructive Bible Studies,' prepared by the Chicago University Press, provides for two kinds of classes — those who are preparing for the work of teaching, and those who are studying for their own personal profit."¹

THE FUTURE

The graded lessons are here to stay. They will be the permanent curriculum of the Bible School. The present international graded system is not perfect by any means; but the foundations have been laid, and the Bible School has taken a long stride in progressive pedagogical principles by adopting the present system. The systems of the future will be improved upon as experience may find it necessary. The start in the right direction has been made.

The Bible School is becoming more and more a religious educational institution, which it is to be as related to the church.

¹ GENERAL MANUAL, GRADED LESSONS, pages 128, 129, 130.

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